

A N  
EXPOSITION  
ON THE  
Church-Catechism,  
OR THE  
PRACTICE  
OF  
Divine Love,  
REVISED.

COMPOSED for  
The Diocese of *Bath* and *Wells*.

L O N D O N :

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*Jo. Battely RRmo. P. Dno.*  
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*à Sacris domesticis.*

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To the Inhabitants within the Dio-  
cese of *Bath and Wells*, *THOMAS*  
their Unworthy Bishop, wisheth  
the Knowledge, and the Love of  
God.

Dearly Beloved in our Lord,

**T**HE Church has provided this short  
Catechism, or Instruction to be  
learn'd of every person, before  
he be brought to be Confirm'd by the  
Bishop, wherein she teacheth all things  
that a Christian ought to know, and believe  
for his Soul's health; and she has enjoyn'd  
All Fathers and Mothers, Masters and  
Dames, to cause their Children, and  
Servants, and Apprentices, to come to the  
Church at the time appointed, and o-  
bediently to hear, and be ordered by  
the Curate, until such time as they have  
learn'd all that is here appointed to be  
learn'd.

See the Rubrick after the Catechism

How seasonable and necessary this In-  
junction is, in these days, our woful expe-  
rience does sufficiently convince us, when we  
reflect on the gross Ignorance and Irreligion  
of persons in those places, where Catechizing  
is neglected; which all sober Christians do  
sadly deplore.

Since then the Providence of God, who  
is wont to glorifie his strength in the weak-  
ness of the Instruments he uses, has caught  
me up from among the meanest Herdmen \*, \* Amos  
into the Pastoral Throne, and has been <sup>1. 1.</sup>

## The Epistle Dedicatory.

*pleased to commit you to my care ; The Love I ought to pay to the chief Shepherd, obliges me to feed all his Lambs and his Sheep that belong to my flock, and according to my poor abilities, to teach them the Knowledge, and the Love of God, and how they may make them both their daily study and practice.*

John 21.  
15, 16.

*One thing only I most earnestly beg of you all, whether old or young, that ye would help me to save your own Souls ; that ye would learn, and seriously consider, again and again, the terms on which our Salvation is to be had.*

*As for you who have Families, I beseech you to instill into your Children and Servants their Duty, both by your Teaching, and your Example. In good earnest, it is less cruel and unnatural to deny them bread for their mortal Bodies, than saving Knowledge for their immortal Souls.*

*Ye that are Fathers, or Masters, I exhort you to tread in the steps of Abraham, the Father of the faithful, and the friend of God, and like him, to command your Children and Households to keep the way of the Lord.*

\* James 2.  
23.  
† Gen. 18.  
19.

*Ye that are Mothers and Mistresses, I exhort you to imitate that unfeigned Faith which dwelt in young Timothy's Grand-mother Lois, and his Mother Eunice, who taught him from a Child the Holy Scriptures, which were able to make him wise to Salvation ; and like them, to bring up your Children and Servants in the nurture and admonition of the Lord †.*

† Eph. 6.

I passio-  
4.

## The Epistle Dedicatory.

*I passionately exhort and beseech you all, of either Sex, never to cease your conscientious zeal, for their instruction, till you bring them to Confirmation; To renew their Baptismal vow; to make open profession of their Christianity; To discharge their Godfathers and Godmothers; to receive the solemn Benediction of the Bishop; to share in the publick Intercessions of the Church, and partake of all the Graces of God's Holy Spirit, implor'd on their behalf; that God who has begun \* a good work in them \* Phil. 1. may perfect it till the day of Christ, and 6. that I my self at that dreadful day, may render † an account of you with Joy. † Heb. 39.*

*How much the Catechism of our Church <sup>17.</sup> may conduce to so desirable an end, you will in some measure judge by the following Explication, as imperfect as it is, and which, by God's gracious assistance, I have so contriv'd, that at one and the same time, it may both inform your understanding, and raise your affections; and that it might the better suite with every ones leisure and infirmities, it is Pen'd in short Forms of Devotion, to be us'd in whole, or in part; in separate Collects or Ejaculations, or occasionally, as your Spiritual necessities shall require.*

*God of his infinite mercy blest the whole, to his own Glory, and to your Edification, through Jesus the Beloved. Amen, Amen,*

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**T**H E *Author* thinks himself obliged to declare, that he does now, and always did, humbly submit this *Exposition* to the Judgment of the *Church of England*, conformable to whose *Articles*, he desires all good Christians to interpret it; and to prevent all misunderstandings for the future, he has in his Revising it, made some few little Alterations, not at all varying his Meaning, but his Expressions, to render the whole as unexceptionable, as becomes a Book, not design'd for Dispute, but for Devotion.

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AN

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AN  
EXPOSITION  
ON THE  
Church-Catechism, &c.

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Question.

**W**hat is your Name?

Answer.

**R.** *Q. M.*

**Q.** Why do you answer by that name, rather than by your Surname?

**A.** Because it is my Christian Name, and was given me when I was made a Christian, and puts me in mind both of the Happiness, and duty of a Christian.

*The Happiness of a Christian.*

**Q.** Where do you learn the Happiness, and the Duty of a Christian?

**A.** The very next answer teaches me the Happiness, and all the rest of the Catechism, the Duty of a Christian.

**Q.** Who gave you this Name?

**A.** My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritour of the Kingdom of Heaven.



# An Exposition on

*Q.* Shew me from hence the Happines of a Christian

*A.* The Happines of a good Christian, is altogether unutterable, he is one who has Christ for his Head, God for his Father, and Heaven with all its joys and glories, which are all eternal, for his Inheritance.

*Q.* Shew me on the contrary the condition of a bad Christian.

*A.* The misery of a bad Christian is altogether insupportable, He has Christ for his Enemy, the Devil for his Father, and Hell, with all its miseries, and torments, and despair, which are all eternal, for his doom.

*The Christians Choice.*

*Q.* Which of these Conditions do you chuse?

*A.* I adore the goodnes of God, *who has set a before me life and death, blessing and cursing ; and in great compassion to my Soul, has bid me chuse life, and with all my heart I chuse life, even life eternal.* *Deut. 30. 19.*

*Q.* Are there not many in the World that chuse death?

*A.* It is too too visible there are, such is the extreme madnes and folly of obstinate Sinners, that they chuse the Service of the Devil before the Service of God, and Hell before Heaven, the damnation of such men is wholly from themselves *b.* and *b Ezek 33. 11.* having chosen death, even death eternal, it is most just with God to give them their choice. *Hos. 13. 9.*

*His Duty is Love.*

*Q.* Blessed be God who has given you grace, to make a right choice; Tell me what you must do to obtain that which you have chosen, life eternal?

*A.* All that I am to do is reduced to one word only, and that is Love; This is the first and the great Command, which comprehends all others, the proper Evangelical Grace; and eternal Truth has assured me, *c This do and thou shalt live ;* So that *c Luke 10. 27, 28.* if I truly love God, I shall live beloved of God to all eternity.

*The nature of Love.*

*Q.* Tell me wherein the love of God doth consist?

*A.* The love of God is a grace rather to be felt than defined, So that I can do no more than rudely describe it; it is the general inclination and tendency of the whole man, of all his heart, and soul, and strength, of all his powers and affections, and of

of the utmost strength of them all to God, as his chief, and only, and perfect, and infinite Good.

Q. Is this love of God taught in the Catechism?

A. The Catechism having in the entrance of it presented to our choice the happiness of a Christian, does throughout all the remaining parts of it instruct us in the duties of a Christian, by which that happiness is to be attained, which are all summed up in the Love of God, which is here most methodically taught.

*The method of Love.*

Q. In what method does the Catechism teach the love of God?

A. In a method so excellent and natural, that if by Gods help, I can but faithfully observe it, I shall not fail of the love of God.

Q. Explain this method to me.

A. It teaches me how the love of God is produced, how practiced, and how preserved.

Q. Shew me more distinctly in what parts of the Catechism each of these particulars is cougth.

A. If I seriously desire the love of God, I must first expel all contrary loves out of my heart, and then consider the motives and causes that excite it, the former is taught in the Vow of Baptism, the latter in the Creed.

When divine love is once produced, my next care is to put it in practice, and that is, by bringing forth the fruits, or effects of love, which are all contained in the Ten Commandments.

When the love of God is produced in my heart, and is set on work, my last concern is to preserve, and ensure, and quicken it; It is preserved by Prayer, the pattern of which is the Lords Prayer; It is ensured to us by the Sacraments, which are the Pledges of Love; and more particularly it is quickened by the Holy Eucharist, which is the feast of Love. So that the plain order of the Catechism teaches me the rise, the progress, and the perfection of Divine love, which God of his great mercy give me grace to follow.

Q. I beseech God to give you the grace you pray for, that you may prosecute this method with your heart, as well as with your words.

A. It is the full purpose of my Soul so to do, and I trust in God I shall do it.

Q. You

*Expulsion of contrary Loves in our baptismal Vow.* Q. You are to begin with the vow you made at your Baptism. Tell me,

What did your Godfathers and Godmothers then for you?

A. They did promise and vow three things in my name.

First, that I should renounce the Devil and all his works, the pomps and vanities of this wicked World, and all the sinful lusts of the flesh.

Secondly, that I should believe all the Articles of the Christian faith.

And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Q. Dost thou not think thou art bound to believe, and to do as they have promised for thee?

A. Yes verily, and by Gods help so I will, and I heartily thank our Heavenly Father, that he hath call'd me to this state of Salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my lifes end.

Q. The promises of faith and obedience, which you made in your baptism, will be mentioned in their proper places, when you come to the Creed, and to the Decalogue; that which now lies before you is to shew how your Abrenunciation is preparatory to the love of God.

A. As all particular graces are but the love of God varied by different instances and relations, so all particular sins are nothing but concupiscence, or the love of one Creature or other, in conception, with,

with, or opposition to, the love of God; Now all the Creatures on which we set our love, are reducible to these three, the Devil, the World, and the Flesh, and my heart must be emptied of these impure Loves, before it is capable of entertaining the pure love of God.

Q. If you are conscious to your self, that you have entertained these impure loves, and have violated your baptismal Vow, and have in your heart renoun'd God, instead of renouncing his Enemies, what must you do to recover that favour of God you have lost, and to be delivered from the wrath to come?

A. I must throughly repent of all the breaches of my vow, and I must seriously renew it.

Q. Express your repentance for breaking it.

*Repentance for our Vow broken.*

A. I express it thus:

O Lord God, with shame and sorrow, and confusion of face, I confess and acknowledge thy infinite mercy and goodness to me, my infinite villainess and ingratitude to thee!

Thou, Lord, infinitely good and gracious, wast pleas'd out of thy own free mercy, first to love me, to excite me to love again; glory be to thee.

Thou, Lord, didst vouchsafe, of a miserable sinner, to make me a member of my Saviour, thy own Child, and Heir of Heaven; glory be to thee.

I infinitely wicked and unworthy, have despis'd and rejected, and forfeited all the inestimable Blessings, to which I was intitled by my Baptism; Lord have mercy upon me.

Woe is me, wretch that I am, I have cut my self off by my sins, from being a true Member of Christ's Mystical Body, and from all the gracious influences I might have deriv'd from my union to him; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my numerous provocations, lost that holy Spirit of Adoption, whereby I might become thy Child, O God, and call thee Father, and am become a Child of wrath; Lord have mercy upon me.

Woe is me, wretch that I am, I have by my own wilful impiety, disclaimed my being an Inheritor of the Kingdom of Heaven, and am become an Heir of the Kingdom of Darkness; Lord have mercy upon me.

Woe



Woe is me, I have easily yielded to the temptations of Satan, and have wrought the works of my Father the Devil; Lord have mercy upon me.

Woe is me, I have greedily coveted and pursued the pomps and vanity of this wicked World; Lord have mercy upon me.

Woe is me, I have often indulg'd the sinful lusts of the flesh; Lord have mercy upon me.

Woe is me, I have lov'd all things which thou Lord hatest, and am my self become odious in thy sight; Lord have mercy upon me.

Woe is me, I have neither believed in thee, O my God, nor obeyed thee, nor loved thee, as I ought, and as I solemnly vowed I would; Lord have mercy upon me.

O Lord God most gracious, and reconcileable, pity and pardon me.

I lament, O Lord God, my detestable impiety, for having so long, and so often, and so obstinately offended thee.

In the bitterness of my Soul, O Father of mercy, I bewail and abhor my unworthiness, and the hardness of my heart, that has despised thy goodness, and thy goodnes, and forbearance, and long-suffering, which should have led me to repentance. *d Rom. 2. 4.*

O Lord God, whatever thou deniest me, deny me not a broken and contrite heart. *e Psal. 51.*

O that my head & were waters, and my eyes fountains of tears, that I might weep much, and love much g, having much to be forgiven. *f Jer. 9 1.*

Lord, hear me, help me, save me, for thy own gracious promise sake, for thy own tender mercies sake, for the merits and sufferings of Jesus thy beloved, in whom thou hast made Penitents accepted. Amen, Amen. *g Luke 7. 47.*

*Our Vow renewed.*

Q Having repented of the violations of your Baptismal Vow, shew me how you will renew it.

A. I shall do it after this manner.

I have sinned, O Lord God, I have sinned, and done evil, in thy sight, but I repent, I turn to thee.

I confess h, and forsake my wickedness, and am sorry for my sins. *h Psal. 38. 18.*

It grieves me, O most amiable Goodness, it grieves me that ever I offended thee.

With



With all my heart, O my God, do I now re-<sup>i</sup> 1 Cor. 10.  
new the Sacred vow, which, alas! alas! I have 20.  
so often violated. Eph. 2. 2.

O Lord God, I do, for the future, Renounce 12.  
the Devil, that Arch-rebel against thee, with all <sup>k</sup> Job. 13.  
his Apostate Angels.

I renounce all his worship <sup>i</sup>, all his impious sug-<sup>l</sup> 2 Cor. 4.  
gestions <sup>k</sup>, delusions <sup>l</sup> and temptations, for which 4.  
he is called the tempter <sup>m</sup>, and all the ways of con-<sup>m</sup> Mat. 4.  
fulting him, which ungodly men have taken <sup>n</sup>. 3.

I renounce all <sup>hys</sup> works, all those sins of the <sup>n</sup> Acts 19.  
Spirit, all pride <sup>a</sup>, and <sup>p</sup> inalice, and envy; all trea- 19.  
chery <sup>g</sup> and lying, revenge and cruelty; all temp-<sup>o</sup> 1 Tim. 3.  
ting others to Sin, hatred to Holiness <sup>r</sup> and Apo- 6.  
stacy <sup>s</sup>, which are his daily practice, and are truly <sup>p</sup> John 8.  
diabolical. 44.

I utterly renounce, O Lord God, the pomps <sup>q</sup> 6. 70.  
and vanity of this wicked world; all covetous <sup>r</sup> Acts 13.  
desires of honour, riches and pleasure <sup>t</sup>; all sinful 10.  
excesses in things lawful <sup>v</sup>. Jude 6.

I renounce, Lord, all evil <sup>w</sup> customs, all evil <sup>t</sup> Tit. 2. 12,  
companions <sup>x</sup>, all that is vain or wicked <sup>y</sup> in the <sup>v</sup> 1 Cor. 7.  
world, and that friendship with the world, which 30, 31.  
is enmity with thee <sup>z</sup>; all things that may alienate <sup>w</sup> Rom. 12.  
my heart from thee. 2.

I renounce, O Lord God, all worldly comforts <sup>x</sup> Prov. 1.  
and possessions; all my natural relations, and my 10.  
own life <sup>\*</sup>, whenever they stand in competition <sup>i</sup> Cor. 13.  
with my duty to thee. 33.

I utterly renounce, O Lord God, all the sin-<sup>y</sup> John 17.  
ful Lusts of the Flesh, all the inordinate desires of 15.  
my own corrupt nature, of my own carnal mind <sup>†</sup>, John 5.  
which is enmity with thee. 19.

I Renounce, Lord, all fleshly lusts which war <sup>z</sup> Jam. 4.  
against thee <sup>a</sup>, and against my own Soul, all sloth, 4.  
and idleness, and intemperance, and lasciviousness <sup>\*</sup> Luk. 14.  
all filthiness of flesh and spirit <sup>b</sup>, which render us 26.  
unclean in thy sight. † Rom. 7.

O Lord God, I utterly Renounce all things that 18. 25.  
may any way displease thee; from them all let it 8. 7.  
be thy good pleasure to deliver me. a 1 Pet. 21

I know, Lord, that Sin is the utmost abomina- 11.  
tion to thy purity <sup>c</sup>, the most audacious outrage, 1 John 2.  
to thy Adorable Majesty, the perfect contradicti- 15.  
on to thy Deity, and therefore I utterly renounce Gal. 5. 19.  
and abhor it. b 2 Cor. 7. 1.

I know, c Pro. 15 9.

I know, Lord, that Sin exposes us to all the Vols of thy wrath, and to vengeance eternal; I know it sets the Sinner at the extreamest distance, and opposition and defiance to thee, and therefore I utterly renounce and abhor it.

I know, Lord, I cannot love thee *d*, but I must hate evil, and therefore I renounce and detest it. *d Psal. 97. 10.*

Turn thou me *e*, O Lord God, and so shall I be turned. *e Jer. 31. 18.*

Turn, O Lord, the whole stream of my affections, from sensual love, to the love of thee.

O my God, let thy heavenly love be the constant byass of my Soul: O may it be the natural spring and weight of my heart, that it may always move towards thee.

Thy love, O my God, shall hereafter be the sole rule and guide of my life; I will love thee, and love whatever thou lovest, and hate whatever thou hatest, I will believe all the Articles of the Christian Faith, and I will keep thy Holy will and Commandments, and walk in the same all the days of my life.

All this, O my God, I own my self bound to believe and do, and though of my self I am impotent to all good *f*, yet by thy help *g* I will perform it; and I heartily thank thee, O heavenly Father *h*, who, out of mere compassion to my Soul, called me to this state of salvation, through Jesus Christ our Lord. *f 2 Cor. 3. 4. g Phil. 4. 13. h Eph. 1. 3.*

Glory be to thee, O Lord, who hast indulged me this opportunity of repentance; Glory be to thee who hast wrought in me this Will, to renew my Baptismal vow. *i Pet. 1. 3.*

O my God, I humbly, I earnestly pray unto thee to give me continual supplies of thy grace, that I may continue in thy love unto my lives end, that being faithful to death, I may receive the Crown of life *i*.

O Lord God, I have sworn *k*, and I will perform it, that I will keep thy righteous judgments. *k Ps. 119. 106.*

My heart is empty and disengaged, and longs for thee; my heart is entirely devoted to thee: Enter, O my God; possess it with thy gracious presence, and fill it with thy love. *i Rev. 2. 10.*

Lord, for thy tender mercies sake, restore me to thy favour; to all the grace and privileges of my

my Baptism, of which I have been spoiled by my sins.

Lord, make me a living member of thy Church, the mystical body of thy Son *l.*

*1 Cor. 12.*

O my God, unite me inseparably to Christ my

*13, 27.*

Head *m.*, and from thence let his gracious influences, be ever streaming into my soul *n.*

*m Eph. 1.*

*23*

Father, I have sinned against Heaven, and in thy sight; and am no more worthy to be called thy

*n 4: 15.*

*Col. 2. 19.*

Son: But I return with the Prodigal *o*; O let thy paternal bowels yearn on me, and graciously receive me.

*o Luk. 15.*

*18.*

*p Gal. 3.*

Lord, send thy Spirit of Adoption *p* into my heart, to instill true filial affections, that I may again be owned by thee for thy Child, and call thee

*16, 27.*

Father, and share in the blessings of thy Children, and at last become an Inheritour of the King-

dom of Heaven *q.*

*q Rom. 8.*

*16, 17.*

O heavenly Father, accept my imperfect repentance, compassionate my infirmities, forgive my wickedness, purifie my uncleanness, strengthen my weakness, fix my untableness, and let thy love ever rule in my heart, through the merits, and sufferings, and love of the Son of thy love, in whom thou art always infinitely pleased *r.* Amen.

*r Mat. 3.*

*17.*

*This Office may be used in times of devout Retirement, or on the Lords day, or in Affliction or Sicknes, but especially before the Holy Eucharist.*

*The Motives of Love.*

**Q.** Rehearse the Articles of your Belief.

**A.** I. I believe in God the Father Almighty, maker of Heaven and Earth.

II. And in Jesus Christ his only Son our Lord.

III. Who was Conceived by the Holy Ghost, Born of the Virgin Mary.

**IV.** Sus.

IV. Suffered under Pontius Pilate, was Crucified, Dead and Buried, He descended into Hell.

V. The third day he rose again from the Dead.

VI. He ascended into Heaven, and sitteth at the right hand of God the Father Almighty :

VII. From thence he shall come to judge the quick and the dead.

VIII. I believe in the Holy Ghost.

IX. The Holy Catholick Church, the Communion of Saints.

X. The forgiveness of Sins.

XI. The resurrection of the body.

XII. And the life everlasting. Amen.

Q. What dost thou chiefly learn in these Articles of thy belief?

A. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect people of God.

Q. What is the method of the Creed?

A. The Creed teaches me to believe in God, and to believe his Church.

Q. How in God?

A. It teaches me to believe in God, with respect to his Unity, and then to the Trinity of Persons in that Unity, Father, Son, and Holy Ghost.

Q. How does it teach you to believe the Church?

A. It teaches me to believe the Church, with regard

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gard to its two different states, either Militant below, or Triumphant above.

Q. How are the Articles of the Creed Motives of Love?

A. Every Article includes a Blessing as well as a Mystery, and is as proper to excite our love, as to engage our Faith.

Q. Give me such a Paraphrase on the Creed, that throughout the whole, *your Faith may work by love* \*.

\* Gal. 5. 6.

A. I shall do it to the best of my power, in such Instructive and Pathetical Aspirations as follow.

### I Believe.

*Faith working by love.*

My Lord and my God, with a full, free and firm assent, I believe all the Articles of my Creed, because thou hast revealed them; I know thou art infallible Truth, and canst not †, thou art infinite love ‖, and wilt thou deceive me? Glory be to thee. † Deut. 32. 4.

Heb 6. 18.

With all my heart, O my God, do I love and praise thee, who art so infinitely amiable in thy self, and so full of love to us, that all I can know, or believe of thee, excites me to love thee. ‖ Psa. 25. 8.

Lord, daily increase my Faith; make it active and fruitful \*, that I may believe and love thee as entirely, as becomes one entirely devoted to thee. \* Jam. 2. 20.

### In God.

*Its Objects.*

I believe, O my God, that thou art One \*, and that there is no other God besides thee; thou art † Deut. 4. 35.

*The Unity of God.*

that One infinite and independent Being, that One only true God, whom all Men, and all Angels are to Adore: All glory be to thee. † Isa. 44. 6. 45. 5, 6.

O Lord God, help me to love and to praise thee with God-like affections, and a suitable Devotion.

*The Trinity in Unity.*

I believe, O my God, that in the Unity of thy Godhead, there is a Trinity of Persons †, I believe in thee, O Father, Son and Holy Ghost, in whose Name I was baptized, to whose Service I am religiously devoted: All glory be to thee. † Mat. 3. 17. 28. 19. Joh. 1. 5. 7.

I believe, I admire, I love, I praise, I adore thee, O most blessed and glorious Trinity: God the Fa-

B

ther,



ther, God the Son, and God the Holy Ghost, for being the joynt Authors of our Salvation : All glory be to thee.

O sacred and dreadful, and myſterious Trinity, though I cannot conceive thee, yet let me daily experiment thy goodneſs: *Let thy grace, O Lord Jeſus; Let thy Love, O God the Father \* let thy* \*2 Cor. 13. *Communications, O Holy Spirit, be ever with me.* 14.

### The Father,

*The firſt* I believe, and love, and praiſe thee, O my God, *Perſon of* the firſt Perſon in the moſt adorable Trinity; the *the Trini-* Fountain of the Godhead; the Eternal Father of thy co-eternal Son †, Jeſus my Saviour.

*His di-* Glory be to thee, O God the Father, for ſo † *John* 1. 8 5. 18. *ſtinſtive* *loving the World* ||, as to give thy only begotten Son || *Joh.* 3. 16. *Property,* to redeem us.

*Father.* Glory be to thee, O Heavenly Father, for firſt loving us, and giving the deareſt thing thou haſt for us; O help me to love again, and to think nothing too dear for thee.

### Almighty.

*His Attri-* I believe, O my God, that thou art a Spirit *a* *John* 4. *butes.* moſt pure, and holy *b*, and infinite in all perfecti- 23, 24. ons *c*, in Power *d*, and Knowledge \*, and Good- *b* 1 *Pet.* 1. neſs *f*; that thou art Eternal *g*; Immutable *b*, and 16.

Omnipreſent *i*: all love, all glory be to thee. *c* *Pſ.* 145. 3.

I believe, O Lord, that thou art moſt wiſe *k* *d* *Pſ.* 115. 3. and juſt *l*, moſt happy *m* and glorious *n*, and all- \* *Iſa.* 40. ſufficient *o*, moſt gracious and merciful, and tender, 28. and benign, and liberal, and beneficent *p*; all love, *f* *Mat.* 19. all glory be to thee. 17.

I believe thy Divine Nature, O my God, to be *g* *Pſ.* 90. 2. in all reſpects ami-ble, to be Amiability it ſelf, *b* *Jam.* 1. to be Love *q* it ſelf; and therefore I love, I admire, 17. I praiſe, and I adore thee. *i* *Pſ.* 139.

Thou, Lord, art my Hope, my Truſt, my Life, *i*, &c. my Joy, my Glory, my God, my All, my Love. *k* *Pſ.* 147. 5.

*l* *Rom.* 2. 6. *m* *Pſal.* 16. 11. *n* 1 *Tim.* 6. 16. *o* 2 *Cor.* 12. 9. *p* *Tit.* 3. 4. *Eph.* 2. 4. *Pſ.* 51. 1. *q* *Cant.* 5. 16. 1 *Joh.* 4. 8. 16.

Maker

Maker of Heaven and Earth.

*His works.* I believe that thou, Father Almighty, didst create Heaven and Earth, the whole World, and all things in it, visible and invisible, out of nothing, and by thy Word only \* : All glory be to thee. \* Gen. 1.1.  
Heb. 11.3.  
Psal. 33.6.

I believe, O thou great Creatour, that thy Divine Love made thee communicate Being to thy Creatures; that thou lovest all thing, and hatest nothing thou hast made: Glory be to thee.

I believe, O God, that thou art the sole Lord, and Proprietor of all things thou hast made †; that all things do necessarily depend on thee; that 'tis in thee only *we live* ||, and move, and have our Being: All Love, all Glory be to thee. † Deut. 10.14.  
Psal. 86. 11.  
|| Acts 17.28.

I believe, O thou Communicative Goodness, that thou dost preserve, and sustain, and protect, and bless all things thou hast made, suitably to the Natures thou hast given them \* : All Love, all Glory be to thee. \* Read the  
145 Psal.

I believe, O mighty Wisdom, that thou dost most sweetly order, and govern, and dispose all things \*; even the most minute †; even the very fins of men ||, to conspire in thy Glory; O do thou conduct my whole life, steer every motion of my soul, towards the great end of our Creation; to love, and glorifie thee. \* Ps. 104.24.  
† Mat. 6.26, 28.  
|| Gen. 50.10.

I believe, O Lord, that thy love was more Illustrious in the Creation of Man, than in all the rest of the visible World; thou wert pleased to make him \* in thy own Image, and after thy own divine likeness: All love, all glory be to thee. \* Gen. 1.26.

Thou, Lord, didst make Man for thy self, and all things visible for man; thou designest all creatures for his use \*, and didst subject them to his Dominion; the very Angels thou didst charge † to keep him in all his ways; All Love, all Glory be to thee. \* Psal. 8.  
† Psal. 91.11.

Thy Works, O Lord, are wonderful and amiable \*; I love, and admire, and praise thy Universal Providence over the whole World; the perpetual flux of thy goodness on every creature: All glory be to thee. \* Ps. 111.2, 3, 4.

I love

I love

I love and praise thee, O my God, for all the particular vouchsafements of thy love to me \*, for all \* *Psal.* 68. thy deliverances and blessings, either to my body or 19. to my soul, known or unknown †; for all that I † Read the do not remember, or did not consider; All love, 103 *Psal.* all glory be to thee.

The longer I live, O my God, the more reason I have to love thee, because every day supplies me with fresh experiments, and new motives of thy manifold love to me; and therefore all love, all glory be to thee.

### And in Jesus.

*The second Person in dear Name which is so full and expressive of thy the Trini- love.*

*thy God the Son His Offices.* Thou art Jesus our Saviour, because thou camest into the World on purpose to *save us from our sins* \*: \* *Mat.* 2. 21. All love, all glory be to thee.

O be thou ever Jesus to me; O let me feel the kind force of that sweet name, in which I and all sinners do read our danger, and our deliverance, our guilt, and our salvation.

O most benign Jesu! He well deserves to be *accursed that does not love thee*. † Who, Lord, can † 1 *Cor.* ever hope to share in thy Salvation, who does not 16. 22. love thee his Saviour?

### Christ.

I believe, O merciful Jesus, that thou art Christ *a* *Joh.* 1. 41 the true *Messias* *a*, the anointed of the Lord, the *Dan.* 9. 26. promised seed which was to bruise the Serpents *b* *Gen.* 3. head *b*, long expected by the Fathers *c*, foretold by 15. the Prophets *d*, represented by Types \*, which were *c* *Luk.* 2. all fulfilled in thee, O thou the desire of all Nati- 25. ons *f*: All love, all glory be to thee. *d* *Acts* 10.

I believe, that thou, O Jesus, wert Anointed with 43. the Holy Spirit *g*, that all his Gifts and Graces were \* *Col.* 2. 17. poured out, and diffused like a sweet Ointment on *f* *Hag.* 2. 7. thy soul, without measure *h*; thou art altogether *g* *Acts* 10. lovely, O Christ, and of thy fulness we receive *i*: 38. All love, all glory be to thee. *Heb.* 1. 9. *h* *Joh.* 3.

I believe, 34.  
11. 16.

His  
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His

I believe, O thou Anointed of God, that as *k* 1 *Sam.*  
Kings *k*, and Priests *l*, and *m* Prophets, were here- 15. 1.  
tofore anointed with Material oil; so by thy Hea- 1 *Lev.* 4. 7.  
venly Anointing *n*, thou wast Consecrated to be our 5. 16.  
Prophet, our King, and our Priest, and in all those *m* 1 *Kings*  
three Offices, to manifest thy love to us; and 19. 16.  
therefore all Love, all Glory be to thee. *n* *Mat.* 3.

Glory be to thee, O Christ, our Prophet *o*, who 16.  
didst teach and reveal, and interpret thy Fathers *a* *Job.* 4. 25  
Will, and all law's truth to the World. *Ab.* 7. 37.

Glory be to thee, O Christ our King *p*, who *Luk.* 4. 18.  
doft give Laws to thy People, doft govern and *p* *Lu.* 1. 33.  
protect us, and hast subdued all our Ghostly 69. 71.  
Enemies. *q* *Acts* 3.

Glory be to thee, O Christ, our Priest, who doft 26.  
bless us *q*, who didst offer thy self a sacrifice *r*, and *r* *Isa.* 53.  
doft still make intercession for us *s*. 10.

Our Redemption, our Illumination, our Support *Eph.* 5. 2.  
is wholly from thy Love, O thou Anointed God: *Heb.* 9. 14.  
All Love, all Glory be to thee. *s* *Rom.* 8.

### His only Son.

34.  
*Heb.* 7. 25.

*His two* I believe that thou, O most Adorable Jesus, art  
*Natures.* the Son of God by ineffable generation *t*; thou *Heb.* 1. 5.  
1. Of God. didst from Eternity derive thy Godhead from the *Isa.* 53. 8.  
*His Eter-* Father; thou art the brightness *v* of his Glory, and *Job.* 1. 1.  
*nal gene-* the express Image of his Person: All Love, all Glo- *v* *Heb.* 1. 3.  
*ration.* ry be to thee.

Thou, O blessed Jesu, art the only Son of God,  
the only begotten Son full of Grace and Truth *w*; *w* *Job.* 1.  
Thou art the only beloved Son, in whom thy Father 18. 5. 18.  
is well pleased; 'tis only in thee, and for thee, that *Rom.* 8. 32.  
Sinners have Hope; and therefore all Love, all *Mat.* 3. 17.  
Glory be to thee.

Thou art equal *x* to thy Father, O Jesu, in ami- *x* *Phil.* 2. 6.  
ableness and in love to us, and art equally to be lo- *y* *Job.* 5.  
ved by us; and therefore all Love and Praise be 1.  
to the Father that eternally begat *y*, and to the Son  
eternally begotten.

### Our Lord.

*a* *Tit.* 2. 13.

*His Deity.* I believe, O thou eternal Son of the Father, that *b*, 1 *Job.* 5.  
thou art the great *a* and true *b* God, Jehovah our 20.  
Righteousness's *c* God above all blessed for ever *d*, and *c* *Fer.* 23. 6  
mighty *d* *Rom.* 9. 5.



*mighy to save v*: All love, all Glory be to thee. *v Isa. 63. 1.*

I believe, O Lord Jesus, that thou didst make *x*, *x Job. 1. 3.*  
and dost sustain all things by thy Power *y*, and that *Heb. 1. 3,*  
thou art to be honoured by Men, and by Angels, as *10.*  
thy Father is honoured *z*; All Love, all Glory be *z Heb. 1. 6.*  
to thee. *Phil. 2. 10.*

I believe, O thou King of Kings, and Lord of *Job. 5. 23.*  
Lords *a*, that thou art the Lord, and the Author *a Rev. 19.*  
of the new Creation *b*, as well of the old, that *16.*  
thou art more peculiarly Lord *c* of Sinners by pur- *b Eph. 1. 21*  
chase *c*; O that I, and all that own thy Dominion, *22 2. 10.*  
may for ever love, and revere, and obey *d* so power- *c 1 Cor. 6.*  
ful and gracious a Lord! *20.*

**Who was conceived by the Holy Ghost.** *d Luke 6. 46.*

*1. Of Man* I believe, O most condescending Majesty, that  
*in his state* when thou didst stoop so low as to assume our frail  
of *Humili-* Nature, the Holy Ghost came on thy sacred Mother,  
liation: and that the Power of the Highest did overshadow  
*His Con-* ber *e*, and that she did conceive, and lodge thee in *e Luke 1.*  
ception. her Womb, where thou, who fillest Heaven and *31. 34, 35,*  
Earth, wert about nine months for our sake im- *42.*  
prisoned; and therefore all love, all glory be to thee.

### Born of the Virgin Mary.

*His Birth.* I believe, O most adorable Humility, that thou  
wast at last born into the World *f*, thou that having *f Luk. 2.*  
only God for thy Father, and Mary a pure Virgin, for *6, 7.*  
thy Mother, whom all Generations do call blessed *g*,  
both thy Conception and Birth were perfectly *g Luk. 1.*  
immaculate, that being without sin thy self thou might- *48.*  
est be a fit Sacrifice to atone for us Sinners, who  
being born of unclean Parents, were all by nature *h 1 Joh. 2.*  
unclean *i*; and therefore all love, all Glory be to *1, 2.*  
thee, O immaculate Lamb of God, who takest away *i Job 14.*  
the sins of the World *k*. *4.*

I believe, O blessed Saviour, that the two Natures *k Joh. 1.*  
of God, and of Man, were in thee so mysteriously *29.*  
united, without either change or confusion, that they  
made in thee but one Person, but one Mediator *l 1 Tim. 2.*  
one Lord *m*: Thou, O Eternal Word, didst become *5.*  
flesh, and didst dwell among us *n*, on purpose to save *m Eph. 45*  
us; and therefore all love, all glory be to thee. *n Joh. 1.*

**Suffered. 14.**



## Suffered.

*His life of sorrow.* I believe, O adorable Love, that thy whole life was made up of sufferings, and that for sinful men, and in particular for me; O let me never cease to adore and love thee.

It was for us Sinners, O tenderest Love, that in the very infancy thou wast circumcised *a*, and designed by Herod for slaughter, and forced to fly into Egypt *b*, and therefore I praise and love thee. *a Luke 2. 21. b. Mat. 2. 13, 16.*

It was for us Sinners that thou, O afflicted Love, wert all thy life-long, *a man of sorrows, and acquainted with grief*; that thou wast persecuted and reviled, *despised and rejected*, and hadst *not where to lay thy head* *d*, and therefore I am bound to praise, and love thee. *c Isa. 53. 3. d Mat. 8. 20.*

It was for us Sinners that thou, O compassionate Love, when thou tookest on thee our nature, *wast toucht with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin* *e*, that thou mightest the more affectionately pity the weak, and succour the tempted; and therefore I praise and love thee. *e Heb. 4. 15.*

It was for us Sinners, that thou, O beneficent Love, didst go about doing good *f*, preaching repentance, publishing the glad tidings of salvation *g*, sending thy Disciples *h*, confirming thy heavenly Doctrine by many glorious Miracles *i*, and illustrating it by a God-like example; all thy life is full of attractives of sweetest love and pity to us Sinners, *b* which kindly and forcibly constrain us to praise and love thee. *f Acts 10. 38. g Mat. 4. 17. h Luk. 4. 18. i Mat. 10. 1, 5. b Mat. 10. 11. 5.*

O most exuberant Love, how amiable are all thy Graces, O fill my heart with thy love, and transform me into thy likeness *l*, that I may all my life long imitate thy perfect obedience, unspotted Holiness, unchangeable Resolution, universal Charity, uninterrupted Devotion, contempt of the World, Heavenly-mindedness, gracious condescension, ardent Zeal for thy Fathers Glory, and unbounded Love, and that for the sake of that dearest Love, which inclined thee to become incarnate for me. *k 2 Cor. 5. 14. l Rom. 8. 29. Phil. 2. 5.*

## Under Pontius Pilate.

His Sufferings previous to his Crucifixion.

I believe, O my Lord, and my God, that though thou didst suffer all thy life long, yet thy greatest sufferings were under the Roman Governour of Judea, Pontius Pilate; I believe all those mighty sufferings, but am as little able to express the greatness of them, as I am the greatness of thy Love which moved thee to suffer: All I can do is, to love and to praise thee.

How great were thy sufferings, O Saviour of the World, when the very apprehension of them made thy Soul very heavy, exceeding sorrowful even to death, made thee offer up prayers, with strong crying and tears, that if it were thy Fathers will the Cup might pass from thee, threw thee into an agony and bloody sweat in, insomuch that there was an Angel sent from Heaven on purpose to strengthen thee! O thou agonising Love, impress on my heart so tender a sense of thy sufferings for me, that I may agonise with thee, that I may feel all thy sorrows, that though I cannot sweat blood like thee, I may dissolve into tears for thee, that I may love and suffer with thee throughout every part of thy Passion.

O suffering Jesus, when my Meditations follow thee from the Garden to Mount Calvary, I grieve and I love all the way.

I grieve, and I love, when I see thee, O Incarnate God, who couldst command more than twelve legions of Angels for thy rescue; out of love to Sinners, and in particular to me, one of the vilest of all that number, humbling thy self to be apprehended, and bound by the rude Soldiers, as a Malefactor.

I grieve, and I love, when I see thee, O gracious Lord, for my sake, betrayed by the treacherous kiss of Judas, denied by Peter, and forsaken of all thy Disciples.

I grieve, and I love, when I see thee, O spotless innocence, out of love to me, dragg'd to Annas and Caiaphas, the High-Priest, when I see thee accused by false Witnesses, arraigned and condemned.

I grieve, and I love, when I see thee, O divine Majesty, out of love to me, spit upon, and blindfolded, and buffeted, and mock'd, sent to Pilate.

an 63.

an Infidel Judge *f*, then to wicked *Herod t*, who *f. Mat. 27.*  
with his men of War set thee at naught, arrayed 2.  
thee in a white Robe of Mockery, and sent thee *t Luke 2.*  
again to *Pilate.* 6. 11, 12.

I grieve, and I love, O injured Goodness, when  
I see thee, though declared innocent by the very  
Traytor *Judas*, who out of horror for his Crime,  
went and hanged himself, though declared innocent  
by *Pilate* himself, the Judge to whom thine En-  
emies appealed, yet worried to death by the clamors  
of the Rabble, that cryed out *Crucifie, Crucifie*, when  
I see *Barabbas* a Traytor and a Murtherer preferred  
before thee *v.*

*v Luk 23.*

I grieve, and I love, when I see thee, O lover 14, 18, 19,  
of Souls, for my sake most unjustly given up into 21.  
the hands of Infidel Soldiers, to be stript naked, *Mat. 27. 3.*  
and tied to a Pillar, and scourged *x*; to see *the 4, 5.*  
*Plowers plowing on thy back, and making long fur-* *x Joh. 19.*  
*rows.* 1.

I grieve, and I love, O King of Heaven, when *Psal. 129.*  
I see thee out of love to me, humbling thy self to 3.  
be arrayed in *Purple y*, with a *Reed in thy hand*, *y Mat. 27.*  
when I see thee *crowned with Thorns*, to multiply 28, 29.  
thy torments; when I see thee mockt by barbarous  
Wretches, with their bended Knee, and with *hail*  
*King of the Jews.*

I grieve, and I love, when I see thee, O Lord  
God, whom the Angels worship, *spit upon* again,  
and buffeted *z*, and for my sake, made the ex-  
treme scorn, and contempt, and sport, of thy in-  
solent and insulting Enemies; and though still de-  
clared innocent by *Pilate a*, yet surrendered to the  
unrelenting Cruelty of the multitude, *to be cru-*  
*cified.*

*z Mar. 15.*

19.

*a Mat. 27.*

24, 26.

My Lord, my God, my Saviour, with all my  
heart, I love and adore thy infinite love and be-  
nignity to Sinners; with all my heart, I lament and  
detest the hatred, and outrage of Sinners to thee.

### Was Crucified.

*His Cru-*  
*cifixion.*

I grieve, and I love, O sorrowful Jesus, when  
I see thee for my sake oppress'd with the weight of  
thy own Cross *b*, till thy tender Body, quite spent *b Joh. 19.*  
with sufferings, sank under it *c.* 17.

17.

*c Mat. 27.*

I grieve, 32.

I grieve, and I love, O thou great Martyr of Love, when for my sake I see thy Virgin Body stript naked, thy Hands and thy Feet nailed to the Cross; when I see thee crucified between two Thieves d, and numbred with the Transgressors, when d Mat. 27. I see Gall given thee to eat, and Vinegar to drink e. 38.

I grieve, and I love when I see thee, O incarnate e Pf. 6. 9. Deity, hanging on the Cross, and for my sake, by 21. thy own People, in the height of thy anguish, derided, reproach'd and blasphem'd, with wagging of their heads, mock'd by the Soldiers, and by the impenitent Thief f. f Mat. 27.

I grieve, and I love, when I see thee, O God 39. blessed for evermore, O Fountain of all blessing, Luke 23. hang bleeding on the Cross, and made a curse for 39. me g; How does my indignation swell against the g Gal. 3. injustice, and ingratitude, and inhumanity of the 13. Jews, who could thus cruelly treat so unrepachable an Innocence, so amiable a Charity, so compassionate a Saviour!

Alas, alas, it was the Sinner, O Love incarnate, rather than the Jew that betrayed, and derided, and blasphemed, and tortured and crucified thee; the sins of lapst mankind b, and particularly my 6. sins, they were thy Tormentors; and therefore from my heart I bewail, detest and abjure them. b Isa. 53.

My Lord, and my God, instil penitential love into my Soul, that I may grieve for my sins, which grieved thee, that I may love thee for suffering for us Sinners, who occasioned all thy griefs; O may I always love thee, O may I never grieve thee more!

### Dead.

*His Death* I grieve, and I love, O bleeding Love, when I see thee on the Cross, quite spent with pain and anguish, when I see thee in thy dying pangs commending thy Spirit into the hands of thy heavenly Father i bowing thy head k, and giving up the Ghost. i Luke 23. Thou, O Lord of life, didst for us Sinners humble 46. thy self to death, even the death of the Cross, a k Joh. 19. death of utmost shame and Ignominy, and of torment insupportable; all love, all glory be to thee. 30.

Was ever any sorrow, O crucified Lord, like that sorrow my sins created thee?

Was



Was ever any love, O outrag'd Mercy, like that love thou didst shew, in dying for Sinners!

All the frame of Nature, O dying Saviour, fell into convulsions at the crucifixion of their great Creator; the Sun was darkned 1, the veil of the Temple was rent, from the top to the bottom, the Earth quak'd, the Rocks clove asunder, the Bodies dead Saints rose out of their Graves, insomuch that the Centurion and infidel Soldiers acknowledged thee to be the Son of God; thou wast lovely, and glorious, and adorable in thy lowest humiliation; all love, all praise be to thee.

His unknown  
Sufferings

Thy bodily Sufferings, O Almighty Love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all o'er, when I hear thee on the Cross crying out, *My God, my God, why hast thou forsaken me* m. Ah sinful Wretch that I am, how infinite and unconceivable were the inward Dolours and Agonies thou didst undergo for us Sinners, when thou didst tread the *Winepress* of thy Fathers wrath alone n, when it pleased thy own most beloved Father to bruise thee, and to put thee to grief, when the iniquities of the whole World were laid on thee o, and my numerous sins increas'd thy load, and heightned thy torment, when thy own Deity withdrew all consolation from thee, when God, offended by our sins, did afflict thee in the day of his fierce anger p; no sufferings, no love was ever like unto thine for me; no grief, no love but thy own should exceed mine for thee.

For whom, O unutterable goodness, didst thou suffer the extreme bitterness of sorrow, but for the vilest of all thy Creatures, sinful man, and for me one of the worst of Sinners? and therefore I praise and love thee.

For what end didst thou suffer, O most ardent Charity, but to save Sinners from all things that were destructive, the Curse of the Law q; the Terrors of Death r, the Tyranny of Sin s, the Powers of Darkness, and Torments Eternal t, to purchase for us all things conducive to our Happiness.

Pardon and Grace, Consolation and Acceptance, and the Everlasting Joys and Glories of the Kingdom of Heaven; and therefore I praise and love thee.

Out

Out of what motive didst thou suffer, O boundless Benignity, but out of thy own preventing love *x*, free mercy, and pure compassion, *x* 1 *Job*. 4. 19. and therefore I praise and love thee.

When no other Sacrifice could atone thy Fathers Anger, O thou beloved Son of God, and reconcile Divine Justice and Mercy together, but the Sacrifice of God incarnate, who as man was to die *y*, and to suffer in our stead, as God was to *y* *Heb*. 9. merit and make satisfaction for our sins; 'twas then 28. that thou, O God the Son, didst become Man, the very meanest of Men, didst *take upon thee the form of a Servant* *z*, and didst on the Cross shew us the *z* *Phil*. 2. 7. mystery and the Miracle of Love, God crucified for Sinners, and Sinners redeem'd by the blood of God *a*.

O thou propitious Wonder, God incarnate on 28. the Cross by what Names shall I adore thee, all are too short, too scanty to express thee, Love only, nothing but Love will reach thee, thou art Love *b*, O Jesu, thou art all Love, O tenderest, O *b* 1 *Job*. 4. sweetest, O purest, O dearest Love, soften, sweeten, 8. refine, love me into all love like thee!

By the love of thy Cross, O Jesu, I live *c*, in *c* *Gal*. 2. that I will only glory that above all things will I 20. 6. 14. study *d*, that before all things will I value *e*; by *d* 1 *Cor*. 2. the love of thy Cross I will take up my Cross daily *f*, 2. and follow thee, I will persecute and torment, and *e* *Phil*. 3. 8. crucifie *g* my sinful Affections and Lusts, which per- *f* *Luke* 9. secuted, tormented, and crucified thee; and if thy 23. love calls me to it, I will suffer on the Cross for *g* *Rom*. 6. 6. thee, as thou hast done for me *b*. *Gal*. 5. 24.

How illustrious and amiable were thy Graces *a*- *b* *Acts* 21. midst all thy sufferings, O thou afflicted Jesu; I ad- 13. mire, and I love thy profound Humility, unwearied Patience, Lamb-like Meekness, immaculate Innocence, invincible Courage, absolute Resignation, compassionate love of Souls, and perfect Charity to thy Enemies. O my Love, I cannot love thee, but I must desire above all things to be like my Beloved; O give me grace to tread in thy steps *i*, *i* 1 *Pet*. 2. and conform me to thy Divine Image, that the 21. more I grow like thee, the more I may love thee, and the more I may be lov'd by thee.

And

**And Buried, He descended into Hell.**

*His Burial and descent.* I believe, O crucified Love, that thou wast really dead, and that there was a separation of thy Body and Soul: That *thy Side* was mortally wounded, and *pierced with a Spear* on the Cross *k*, and thy *k* *Joh. 19.* sacred Body was buried *l*, to assure us of thy death: *34.* All love, all glory be to thee. *l* *Mat. 27.*

I believe, O pierced, O wounded Love, that thy Soul in the state of separation did descend into Hell *m*, to vanquish Death and all the Spirits of *m* *Eph. 4.* darkness in their own Dominions, and therefore I *9.* adore and love thee.

Glory be to thee, O thou great Champion of Love, who didst for our sakes singly encounter all our ghostly Enemies, who didst thy self *taste of n* *Heb. 2. 9.* death *n*, that thou mightest take away the *sting of o* *1 Cor. 15.* death *o*, who didst wrestle *principalities and 55, 56, 57.* powers *p*, and all the force of Hell that we might *p* *Col. 2. 15.* share in thy Victory; for which wonderful Salvation I will always praise and love thee.

**The third day he rose again from the Dead.**

*In his state of Exaltation.* I believe, O Almighty Love, that according to the Types and Prophecies which went before of thee, *q*, and according to thy own infallible predictions, thou didst by thy own power *r*, rise from the dead the third day: All love, all glory be to thee. *q* *Luk. 24.* *26, 27.* *Mat. 12.*

Glory be to thee, who didst lie so long in the Grave to undergo the full condition of the dead, *r* *Joh. 2.* and to convince all the world thou wert dead; and *19.* didst rise so soon that thou mightest not see corruption *f* or retard our joy; All love, all glory be to thee. *f* *Acts 2.* *31.* *Joh. 16.* *22.*

**He ascended into Heaven.**

*His Ascension.* I believe, O Victorious Love, that thou, after *v* *Luk. 24.* thy conquest over Death and Hell, didst ascend in triumph to Heaven *v*, that thou mightest prepare *10.* Mansions for us *x*, and from thence as Conqueror *x* *Joh. 14.* bestow the gifts of thy conquest on us *y*, and above *2.* all the gift of the Holy Spirit *z*, that thou mightest enter *z* *Joh. 16. 7.*

enter into the Holy of Holies, as our great High Priest *a*, to present to thy Father the sweet-smelling Sacrifice of his crucified Son, the sole propitiation for sinners; and therefore all love, all glory be to thee. *a Heb. 6. 19, 20. 16. 20, 21.*

Glory be to thee, O Jesu, who didst leave the World, and ascend to Heaven about the 33d year of thy age, to teach us in the prime of our years to despise this World, when we are best able to enjoy it, and to reserve our full vigour for Heaven and for thy Love.

O thou whom my Soul loveth; since thou hast left the World, what was there ever in it worthy of our Love! O let all my affections ascend after thee, and never return to the earth more; for *whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee b.*

*b Psal. 73.*

**And sitteth at the right hand of God the Father Almighty.**

*25.*

*His Session.* I believe, O Triumphant Love, that thou now sittest in full and peaceful possession of bliss *c*, and at the right hand of God, that thy humane Nature is exalted to the most honourable place in Heaven, where thou sittest on thy throne of glory, ador'd by Angels *d*, and interceding for Sinners *e*; and therefore all love, all glory be to thee. *c 1 Pet. 3. 22. d Rev. 5. 8, 9, 12.*

Glory be to thee, O Love enthron'd, thy Resurrection, Ascension and Session, are all signal instances of thy love, and earnest of our future felicity, the entire purchase of thy love: All our hopes of Heaven, our Resurrection, Ascension and Glorification depend on, and are derived from thine, and are all the Trophies of thy love to us; and therefore I will ever praise and love thee. *e Rom. 8. 34.*

**From thence he shall come to judge the quick and the dead.**

*His coming to Judgment.* I believe, O glorified love, that from thy Throne at Gods right hand, where thou now sittest, thou wilt come again *f* to judge the World, attended with thy holy Angels *g*. All glory be to thee. *f Acts 1. 11. g Phil. 3. 20.*

I believe, O thou adorable Judge, that all mankind shall be summon'd before thy awful Tribunal. *g 2 Thess. 1. 7.*

All

The  
Perf  
the T  
ty.



All the *Dead* who shall be waked out of their Graves when the Angel shall blow the last Trump *b, b* 1 Cor. 15. and all that are then *Quick* and alive, shall then appear before thee. All glory be to thee. 52.

I believe, Lord, that I and all the world shall give a strict account of all our thoughts, and words, and actions; that the Books will be then opened, then out of those dreadful Registers we shall be judged; *i* Rom. 10. that Satan and our own Consciences will be our accusers. O let the last Trump be ever sounding in my ears, that I may ever be mindful of my great accounts *k*, and that I may neither speak, nor do, *12.* nor think any thing that may wound my own Conscience, or provoke thy Anger, or make me tremble at the awful day. *13, 14.*

I know, O thou adorable Judge, that Love only shall then endure that terrible Test, that Love only shall be acquitted, that Love only shall be eternally blest; and therefore I will ever praise and love thee.

Glory be to thee, O thou beloved Son of God, to whom *the Father has committed all Judgment* 1. 1 John 5.

How can they that love thee, O Jesu, ever despond, though their love in this life is always imperfect, when at last they shall have Love for their Judge, Love that hath felt and will compassionate all their infirmities? and therefore all love, all glory be to thee. 22.

### I believe in the Holy Ghost.

*The third Person in the Trinity.* I believe in thee, O thou Spirit of God, the third Person in the most adorable Trinity; I believe, O blessed Spirit, that thou art the Lord that thou art a God eternal and omniscient Person distinct from both the Father and the Son, eternally proceeding from both *q*, and equally sent by both *r*, and joint-author with both of our Salvation; and therefore all love, all glory be to thee. 10. 17, 18. *m, n* Job. 4. *p, a* 24. *Acts* 5. 3. *o* Heb. 9. 14. *p* 1 Cor. 2.

I believe, O blessed Spirit, that thou art Holy, essentially Holy *f* in respect of thy own Divine Nature, and being essentially Holy, are infinitely Amiable; and therefore all love, all glory be to thee. 20. Rom. 8. 9. *r* Job. 14.

I believe, O blessed Spirit, that thou art personally Holy, that thou art the Author of all internal *s* 1 Pet. 1. 26. 16. 7. nal 25.

nal Holiness, and of all internal and sanctifying *t Gal. 5.*  
 Grace *t*, that thou art the principle of all spiritual *22.*  
 life in us *v*; and therefore all love, all glory be to thee, *v John 3.*

Glory be to thee, O love Incarnate, for sending *5.*  
 the Spirit in thy stead, and for promising it to our  
 Prayers *x*; all love, all glory be to thee. *x Luk. 11.*

Glory be to thee, O Spirit of Love, for shed- *13.*  
 ding the love of God abroad in our hearts *y*, for *y Rom. 5.*  
 filling all that love thee with exuberance of joy *5.*  
 and consolation; all glory be to thee.

O thou blessed Spirit the Comforter, purify my  
 Soul, and infuse thy love into it, and consecrate it  
 to be thy Temple *z*, and fix thy Throne immova- *z 1 Cor. 6.*  
 bly there, and set all my affections on fire, that my *19.*  
 heart may be a continual Sacrifice of love, offer'd  
 up to thee, and the flame may be ever aspiring to-  
 wards thee.

### The Holy Catholick Church.

*Our Belief of the Church 1. Militant. Its Nature.* I believe, O blessed and adorable Mediator, that *18.*  
 the Church is a Society of persons, founded by thy *Eph. 5. 25.*  
 love to Sinners *a*, united into one Body, of which *b Col. 1. 18.*  
 thou art the Head, intimated by Baptism *c*, nou- *c Mar. 28.*  
 rish'd by the Eucharist *d*, govern'd by Pastors *19.*  
 commission'd by thee, and endow'd with the power *d 26. 26.*  
 of the Keys *e*, professing the Doctrine taught by *e Mat. 18.*  
 thee *f*, and deliver'd to the Saints *g*, and devoted *18.*  
 to praise and to love thee. *John 20.*

I believe, O holy Jesus, that thy Church is holy *22, 23.*  
 like thee its Author; holy by the original design *f Acts 2.*  
 of its Institution *b*, holy by baptismal dedication, *41, 42*  
 holy in all its administrations which tend to pro- *g Jude 3.*  
 duce holiness *i*; and though there will be always *b 2 Tim.*  
 a mixture of good and bad in it in this world *k, 1. 9.*  
 yet that it has always many real Saints in it; and *i 2 Tim.*  
 therefore all love, all glory be to thee. *2. 19.*

I believe, Lord, this Church to be Catholick, *k Mar. 13.*  
 or Universal, made up of the collection of all par- *24.*  
 ticular Churches; I believe it to be Catholick in re- *l Mat. 16.*  
 spect of time, comprehending all ages to the worlds *18.*  
 end, to which it is to endure *l*; Catholick in re- *Mat. 28.*  
 spect of all places, out of which Believers are to be *20.*  
 gather'd *m*; Catholick in respect of all saving Faith, *m Mat. 28.*  
 of which this Creed contains the substance, which *19.*  
 shall in it always be taught *n*; Catholick in respect *n. Joh. 16.*  
 of *13.*

of all Graces, which shall in it be practised, and Catholick in respect of that Catholick War it is to wage against all its ghostly enemies, for which it is called Militant: O preserve me always a true Member of thy Catholick Church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of the particular Church of England, whose Faith, and Government, and Worship, are Holy, and Catholick, and Apostolick, and free from the extreams of Irreverence or Superstition, and which I firmly believe to be a sound part of thy Church Universal, and which teaches me Charity to those who dissent from me: and therefore all Love, all Glory be to Thee.

O my God, give me grace to continue stedfast in her bosom, to improve all those helps to true Piety, all those means of Grace, all those incentives of thy Love, thou hast mercifully indulged me in her Communion, that I may with primitive affections and fervour praise and love thee.

### The Communion of Saints.

Communion of Saints.

I believe, O King of Saints, that among the Saints on Earth, whether real, or in outward profession only, there ought to be a mutual catholick participation of all good things, which is the immediate effect of catholick Love. Thou, O God of Love, restore it to thy Church.

I believe, O thou God of Love, that all the Saints on Earth by profession ought to communicate one with another, in evangelical Worship, and the same holy Sacraments, in the same Divine and Apostolical Faith; in all Offices of corporal and spiritual Charity; in reciprocal delight in each others Salvation, and in tender sympathy as members of one and the same Body. O God of Peace restore in thy Good time this Catholick Communion, that with one heart and mouth we may all praise and love thee.

O my God, amidst the deplorable divisions of thy Church, O let me never widen its breaches, but give me catholick Charity to all that are baptized in thy Name, and catholick Communion with

C

all

1 Cor. 12. 13, 26.

all Christians in desire. O deliver me from the Sins and Errors, from the Schisms and Heresies of the Age. O give me grace to pray daily for the peace of thy Church, and earnestly to seek it, and to excite all I can to praise and to love thee. *t Ps. 122. 6.*

I believe, O most holy Jesu, that thy Saints here below have communion with thy Saints above, *w Heb. 12. 22.* they praying for us in Heaven, we are on Earth, celebrating their memorials, rejoycing at their bliss, giving thee thanks for their labours of love, and imitating their examples, for which all love, all glory be to thee.

I believe, O gracious Redeemer, that thy Saints here on Earth have Communion with the holy Angels above; that they are *minist'ring Spirits* *x Heb. 1. 14.* sent forth to minister for them who shall be heirs of Salvation, and watch over us, and we give thanks to thee for their protection, and emulate their incessant praises and ready obedience; for which all love, all glory be to thee. *y Psa. 34. 7.*

I believe, O my Lord and my God, that the Saints in this life have Communion with the three Persons of the most adorable Trinity. In the same most benign influence of love, in which all three conspire, for which all love, all glory be to thee, O Father, Son and Holy Ghost, world without end. *z 1 Job. 1. 3. Phil. 2. 11.*

Glory be to thee, O Goodness infinitely diffusive, for all the Graces, and blessings in which the Saints communicate, for breathing thy love, into thy mystically body, as the very Soul that informs it that all that believe in thee may love one another, and all join in loving thee.

### The forgiveness of Sins.

*Reconciliation with God.* I believe, O my God, that none can forgive Sins but thou alone, and that in thy Church forgiveness is always to be had; and for so inestimable a blessing, all love, all glory be to thee. *a Mat. 2. 7.*

I believe, O thou lover of Souls, that without true repentance we cannot hope for pardon, that our repentance is at the best imperfect, that it is out of thy mere mercy, O heavenly Father, and for the merits and passion of thy crucified Son, that thou dost accept our imperfect repentance, and art pleas'd to forgive us; and therefore all love, all glory be to thee. *b 1 Job. 1. 9. c Tit. 3. 4. d 1 Pet. 1. 18.*

Glory



Glory be to thee, O most adorable Trinity, for thy infinite love in our forgiveness; Glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost, purifying, I miserable sinner, who sigh and pant, and languish for thy forgiveness, and to be at peace with thee f, praise, and adore, and love that most sweet, and liberal, and tender, and amiable mercy that delights in forgiving sinners.

The Resurrection of the Body.

2. Triumphant.  
Resurrection.

I believe, O victorious Jesu, that by the virtue of thy Resurrection all the dead shall rise g, bad as well as good; all love, all glory be to thee, by whom death is swallowed up in victory h.

1 Cor. 15. 20. 1. John 5. 28, 29.

I believe, O Almighty Jesu, that by thy power all shall rise with the same bodies they had on earth; that thou wilt recollect their scattered dust into the same form again, that our Souls shall be re-united to our Bodies, that we shall be judged both in Body and Soul, for the sins committed by both, that the Bodies of the wicked shall be fitted for torment, and the Bodies of the Saints chang'd in quality, and made glorify'd Bodies k, immortal and incorruptible, fitted for heaven and eternally to love and enjoy thee; for which glorious vouchsafement I will always praise and love thee.

1 Cor. 15. 51. 2. Job 19. 26. 1 Cor. 15. 53. Phil. 3. 21.

And the Life everlasting.

Happiness eternal.

I believe, O great Judge of Heaven and Earth, that after all the Quick and Dead have appear'd before thy Judgment-seat, then the most just and unrepealable Sentence shall pass, and be executed to all eternity, joyful only to those that love thee; and therefore all love, all glory be to thee.

I believe, O righteous Jesu, that the wicked shall be set on thy left hand, and be damn'd to Hell, to be tormented with everlasting and unconceivable anguish and despair, by the Devil and his Angels l, and their own Conscience, both in Soul and Body in the lake of fire and Brimstone m, from which there never can be any redemption; O just reward of those that do not love thee.

1 Mat. 25. 41. \* Rev. 14. 10, 11.

O merciful Jesu, how desirous art thou that we should be happy in loving thee, when thou hast

created Hell on purpose to deter us from hating thee, and Heaven to compel us to love thee; and therefore all Love, all Glory be to Thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with *joys unspeakable and full of glory*, with the beatifick Vision and love of thy self in Heaven *m*, with a happiness of Body and Soul, which shall be in all respects most perfect, eternal, and unchangeable *n*, that they shall never sorrow nor sin more, which is all the free gift of thy infinite love *p*, O heavenly Father, and the purchase of thy blood, O God incarnate, for which I will ever, to the utmost of my power, adore and love Thee.

*m* 1 Joh.

3. 2.

1 Cor. 13.

12.

*n* 1 Pet. 1.

4.

*p* Rev. 21.

4.

*p* Mat. 25.

34.

O boundless Love, when shall I love thee in Heaven without either coldness or interruption, which alas! too often seize me here below?

When, O my God, O when shall I have the transporting Vision of thy most amiable goodness, that I may unalterably love thee, that I may never more offend thee?

O Thou whom my Soul loveth, I would not desire Heaven, but because thou art there, for thou makest Heaven wherever thou art.

I would not, O Jesu, desire Life everlasting, but that I may there eternally love thee.

O inexhaustible Love, do thou eternally breathe love into me, that my love to thee may be eternally increasing, and tending towards Infinity, since a love less than infinite is not worthy of thee.

**Amen.**

O thou great author and finisher of our Faith, do thou daily increase my Faith and heighten my Love; O grant that in holy ardours of love, to love crucity'd, my love may at last ascend to the region of love that I may have nothing to do, to all eternity, but to praise and to Love thee. *Amen. O infinite Love, Amen, Amen.*

*This Office may be divided into several parts, and used on the Lords days, or on Holy-days, especially on the great Festivals of Christmas, Easter, Pentecost, in Lent also, and particularly on Good-Friday, and before the reception of the blessed*

bleſſed Sacrament, as is moſt ſutable to the  
occaſion, or to the ſtate, temper and diſpo-  
ſition of every devout Soul.

*The Fruits  
of Love.*

**Q** You ſaid your Godfathers and  
Godmothers did promiſe for you,  
that you ſhould keep God's Com-  
mandments.

Tell me how many there be ?

**A.** Ten.

**Q** Which be they ?

**A.** The ſame which God ſpake in  
the twentieth Chapter of Exodus, ſay-  
ing, I am the Lord thy God, who  
brought thee out of the Land of E-  
gypt, out of the Houſe of Bondage.

**I.** Thou ſhalt have none other  
Gods but me.

**II.** Thou ſhalt not make to thy  
ſelf any graven Image or the like-  
neſs of any thing that is in Heaven  
above, or in the Earth beneath, or  
in the water under the Earth. Thou  
ſhalt not bow down to them, nor  
worſhip them. For I the Lord thy  
God am a jealous God, and viſit the  
ſins of the fathers upon the Chil-  
dren, unto the third and fourth Ge-  
neration of them that hate me, and  
ſhew mercy unto thouſands in them  
that love me, and keep my Com-  
mandments.

**III.** Thou ſhalt not take the Name  
of the Lord thy God in vain : For the  
Lord will not hold him guiltleſs that  
taketh his Name in vain.

**C 3**

**IV. Re-**

IV. Remember that thou keep holy the Sabbath day: Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy Son, and thy Daughter, thy Man-servant, and thy Maid-servant, thy Cattel and the stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy Father and thy Mother, that thy days may be long in the Land which the Lord thy God giveth thee.

VI. Thou shalt do no Murder.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

X. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

Q. What dost thou chiefly learn by these Commandments?

A. I learn two things: my duty towards God, and my duty towards my Neighbour.

Q. What



**Q.** What is thy duty towards God?

**A.** My duty towards God is,

I. II. To believe in him, to fear him, and to love him, with all my heart, with all my mind, with all my soul, and with all my strength: to worship him, to give him thanks, to put my whole trust in him, to call upon him.

III. To honour his holy Name and his Word.

IV. And to serve him truly all the days of my life.

**Q.** What is thy duty towards thy Neighbours?

**A.** My duty towards my Neighbour is,

To love him as my self, and to do to all men as I would they should do to me.

V. To love, honour, and succour my Father and Mother. To honour and obey the King, and all that are put in Authority under him. To submit my self to all my Governours, Teachers, spiritual Pastours and Masters, To order my self lowly and reverently to all my betters.

VI. To hurt no body, by word or deed.

VII. To be true and just in all my dealings.

VIII. To bear no malice nor hatred in my heart,

IX. To keep my hands from picking and stealing.

X. And my tongue from evil speaking, lying and slandering.

XI. To keep my body in temperance, soberness and chastity.

XII. Not to covet and desire other mens goods, but to learn and labour truly to get my own living, and to do my duty in that state of life unto which it shall please God to call me.

Q. You have shew'd me how the Creed presents to us the Motives; shew me next how the Ten Commandments contain the Fruits, or effects of Divine Love.

A. Jesus our Love, the great Prophet of Love, has given us this trial of our Love, *If ye love me, keep my Commandments* q.

Q. Are there not some general Rules, very useful to be observ'd, in expounding the Commandments?

q Job. 14.  
15.

A. Divine Love, does suggest to us the best Rules, and is the best Expositor to teach us the full importance of every Command.

Q. Shew me how.

A. The Love of God does necessarily include these two things, a tenderness to please, and a fearfulness to offend our Beloved; and this Love will be a sure guide to us, in both the affirmative and the negative part of each Command.

Q. Express this more distinctly.

A. I shall do it in these following particulars.

Rules of  
expound-  
ing the  
Com-  
mand-  
ments.

1. O my God, when in any of the Commands a duty is enjoind, Love tells me the contrary evil is forbidden; when any evil forbidden, Love tells me the contrary duty is enjoind r; O do thou daily increase my love to good, and my antipathy to evil. r 2 Cor. 6. 14.

2. Though thy Commands and Prohibitions, O Lord, are in general terms, yet let thy love direct my particular practice, and teach me, that in one general are imply'd all the kinds, and degrees and occasions, and incitements, and approaches, and allowances, relating to that good or evil, which

are  
110

are also commanded / or forbidden, and give me *Mat. 5.*  
grace to pursue, or to fly them. *21. 22. 28.*

3. O my God, keep my love always watchful, *1 Theff. 5.*  
and on its guard, that in thy negative Precepts I *22.*  
may continually resist evil; keep my love warm  
with an habitual zeal, that in all thy affirmative  
Precepts I may lay hold on all seasons and oppor-  
tunities of doing good.

4. Let thy love, O thou that only art worthy  
to be belov'd, make me careful to perswade, and  
engage others to love thee, and to keep thy Com-  
mands, as well as my self.

5. None can love thee, O Lord, and endeavour  
to keep thy holy Commands, but his daily failings  
in his duty, his frequent, involuntary and unavoi-  
dable slips and surreptions, and wandrings afflict  
and humble him, the infirmities of laps'd nature  
create him a kind of perpetual martyrdom, because  
he can love thee no more, because he can so little  
serve thee. *Heb. 10.*  
*24.*  
*Mat. 5. 16.*

But thou O most compassionate Father, in thy  
Covenant of Grace dost require sincerity, *x 2 Cor. 8.*  
and therefore I praise and love thee. *12.*

O my God, though I cannot love and obey thee  
as much as I desire, I will do as much as I am able,  
I will to the utmost of my power keep all thy  
Commandments, with my whole heart, and to the  
end; O accept of my imperfect duty, and sup- *y Ps. 112.*  
ply all the defects of it by the merits, and love, *2, 6, 112.*  
and obedience of Jesus thy Beloved.

6. Glory be to thee, O thou supreme Lawgiver,  
for delivering these Commands to sinful men; they  
are the Words which thou thy self, O great *Jehovah*  
didst speak. O let me ever have an awful regard  
for every word thou hast spoken; O let me ever  
love thee for speaking them, and for giving us the  
Laws of Love.

7. Glory be to thee, O Lord God, who to make  
every one of us sensible of our obligation, hast gi-  
ven all thy Commands in the second Person, and by  
saying Thou hast spoken it in particular to every  
Soul, that every Soul might love and obey thee.

Glory be to thee, O my God, who in this short  
abstract in these Ten Commandments hast com-  
pris'd the full extent of our duty, all the affects  
of Divine Love.

Teach

Teach me, O Lord, to examine my Love by thy Commands, that I may know how to please thee, that I may know wherein I have offended thee, and grieve for my offences, that I may bewail all my commissions of sin, all my omissions of duty.

Teach me, O Lord, by this thy Law, which is the rule of Love, and of all my Actions, to examine not only my several sins, but also all their several aggravations, whether they have been wilful, or known, or frequent, or obstinate, or habitual, or ensnaring to others, that Love may shed the more tears, and in some measure proportion my contrition to my guilt.

8. Glory be to thee, O Lord God, who givest us Christians higher obligations to keep thy Commands than thou didst to the Jews. they had only the memory of their temporal deliverance out of the Land of *Egypt*, and the House of Bondage, set before them, we are deliver'd out of spiritual *Egypt*, from the bondage of Sin, the power of *Satan*, and the torments of Hell; O give us grace to exceed them as much in our love, and thanksgiving, and obedience, as we do in our blessings.

9. Glory be to thee, O great *Jehovah*, who to constrain us to love and obey thee, art pleas'd to honour every faithful Soul with a near and intimate propriety in thy self, and graciously to declare, *I am the Lord thy God*.

O merciful Lord, what is it possible for me to desire more than to have thee for my God? If *Gen. 17.* thou be my God, the relation ought to be mutual, 7. and I must be thy Servant; Lord be thou mine, *Deut. 26.* and I will be for ever thine. 17.

My Beloved is mine, and I am his. *Exod. 19.*

My God, my Father, my Friend, my Love, 5, 6. whatever is thine I will love, and particularly thy Law will I love for teaching me to love thee; thy Law I will highly esteem, and diligently read and study, thy Law shall be daily my delight, my counsellour, and my meditation. a. *Psa. 119.*

O my good God, keep me always thine, and let nothing ever divorce me from thy love. 24, 97.

Q. You have laid down proper rules for interpreting the Commandments, shew me now how they are divided?



*The First Table.*

*A.* Into two sorts, or Tables, sutable to the two respects they have, to God, and to our Neighbour.

*Q.* Begin with the first Table, and shew me the number and order of the Commands, which it contains.

*A.* It contains the four first Commands which relate to God, and teach us the Worship of God even that reverential Love we are to pay to God, which naturally arises from a true sense of his infinite both goodness and greatness.

This Worship of God is either inward or outward.

The inward Worship, being that of the Heart, is the nobler of the two, and this, together with the right Object of our Worship, is taught in the First Commandment, as the foundation of all the rest.

The outward is compris'd in the three following, which teach us the regulation of Gods Worship, in reference to our Gestures in the Second, to our Tongues in the Third, to our Time in the Fourth.

*Q.* Which are the duties of the Second Table?

*A.* They are the Six remaining Commands, which do all relate to our Neighbour, of which I shall speak in their due place.

*Q.* What have you farther to observe of the Commandments in general?

*A.* 'Tis observable that those which refer to God, are put first, to teach us that the love of God is the chief and original Command, and ought chiefly to be studied, and to teach us also, that all the duties of the Second Table must yield to the First, whenever they stand in any competition *b.*

*b. Luk. 14.*

26.

*Q.* Go over all the Ten Commandments in particular, and shew me how they are all the genuine fruits and effects of Divine Love, exercis'd either in doing good, or eschewing evil.

*A.* I shall gladly do it, and as distinctly as possibly I can, taking every Commandment apart.

The

## The first Commandment.

*Duties  
command-  
ed.*

O thou who only art *Jehovah*, if thou be my God, and if I truly love thee, I can never suffer any creature to be thy Rival, or to share my heart with thee; I can have no other God, no other Love but thee.

*e Mat. 6.*

O infinite Goodness, thou only art amiable; whatever is amiable besides thee, is no farther amiable, than it bears some impressions on it of thy amiableness; and therefore all Love, all Glory be to thee alone.

*24.*

O my God, O my Love, instil into my Soul so entire reverential a Love of thee, that I may love nothing but for thy sake, or in subordination to thy Love.

*d Deut. 10. 12.*

O Love, give me grace to study thy Knowledge, that the more I know thee, the more I may love thee.

*e Job. 17.*

O my God, O my Love, do thou create in me a stedfast Faith *f* in the veracity, a lively Hope *g* in the promises, a firm trust *h* in the Power, a confident reliance *i* on the Goodness, and a satisfactory acquiescence *k* in the All-sufficiency of thee my Beloved.

*f Heb. 11.*

*g 1 Pet. 1. 4.*

*h Ps. 9. 10.*

*i Ps. 34. 8.*

O my God, O my Love, do thou create in me an ardent desire of the presence, and heavenly delight in the fruition of thee my Beloved.

*k Ps. 62.*

*l Ps. 41. 1.*

O my God, O my Love, fill my heart with Thanksgiving *n* for the Blessings, Praise *o* of the Excellence, Adoration of the Majesty *p*, Zeal *q* for the Glory of thee my Beloved.

*m 37. 4.*

*n 34. 1.*

*o 147. 1.*

*p 9. 5.*

O my God, O my Love, fill my heart with a true Repentance *r* for offending, with a constant fear of provoking thee my Beloved.

*q 1 Cor. 10.*

*r 31.*

*s Ezek. 18.*

O my God, O my Love, fill my heart with an affective Devotion, *t* in Prayer, and with a profound Humility *u*, in ascribing all Honour to thee my Beloved.

*t 30.*

*u Ps. 112. 1.*

*v Ja. 5. 16.*

*w Ps. 115. 1.*

O my God, O my Love, create in me a sincere Obedience *x* to all the commands, a submissive patience *y* under all the chastisements, an absolute Resignation *z* to all the disposals of thee my Beloved.

*x Mat. 7.*

*y 21.*

*z Ps. 39. 9.*

*aa Mar. 26.*

*37.*

O my

*Sins  
bidd*

O my God, O my Love, let thy All-powerful Love abound *g* in my heart, and in the hearts of *Phil. 1.9.* all that profess thy name, that in all these, and in all other possible instances of thy Love, our Souls may be continually employed to praise and to love thee.

O my God, O my Love, let me ever be seeking *a Ps. 34.2.* occasions to excite all I can *a* to adore and love *107. 8.* thee. *b 2 Tim. 3.*

*Sins forbidden.*

O my God, O my Love, I renounce, and detest *3.* and bewail, as odious and offensive to thee, as directly opposite to thy Love, and to thy Glory, *c 1 Job. 2.15.*

All self-love *b*, and inordinate love of things *d 2 Thes. 1.8.* below *c.* *e Ps. 14. 1.*

All wilful and affected ignorance *d.* *f Jer. 16.11.*

All Atheism *e*, or having no Gods; and Poly- *g 2 Pet. 2.1.* theism *f*, or having more Gods than one. *b Heb. 10.*

All Heresie *g*, Apostasie *b*, and Infidelity *i.* *39.*

All presumption *k*, and despair *l*, distrust *m* and *k Ps. 50.21.* carnal security *n*, *l Mat. 27.*

All voluntary humility and worshipping of An- *gels o*; Reliance on the creature *p*, or recourse to *m Ps. 78.* evil spirits *q.* *22.*

All unthankfulness *r* and irreligion *f*, lukewarm- *n Eccl. 8.11.* ness *s*, and indifference *u.* *o Col. 2.18*

All impenitence *w*, and disregard of divine wrath *x.* *p Ps. 52.7.*

All indevotion *y* and pride *z*, disobedience *a*, im- *q Lev. 20.* patience and murmuring *b.* *6.*

All the least tendencies *c* to any of these Im- *r 2 Tim. 3.2.* pieties. *f Ps. 10. 4.*

From all these and the like hateful violations of *t Rev. 3.* thy Love, and from that vengeance they justly de- *15, 16.* serve; O my God, O my Love, deliver me, and *u Zeph. 1.* deliver all faithful people. *12.*

O my God, O my Love, I earnestly pray, that *w Luk. 19.* thy love may so prevail over our hearts, that we *41.* may sadly lament and abhor all these abominations, *x Is. 5. 12.* and may never more provoke thee. *y Is. 29.13.*

## The Second Commandment.

O my God, O my Love, I know the true Love *10.* of thee is incommunicable to any but thee; and *c Ps. 14.14.* therefore I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy Love, and to thy Glory.

All

*Sins for-  
bidden.*

All making of Idols or false Gods, or of graven Images, with intent of worshipping and bowing down before them *a*. *a* Deut. 7.

All representations or picturing of thee, O my God, by visible likenesses of things in Heaven or in Earth. *b* Deut. 4.

All corporeal shapes, which are infinitely unsuitable to thy invisible and spiritual nature, and derogatory from thy adorableness *b*. *Isa.* 40. 18.

All Idolatry *c*, and Religious invocation of Creatures *d*. *AB.* 17. 29.

All Sacrilege *e*, and prophanations of thy House, and of things sacred *f*. *Isa.* 2. 8. 9.

All abuse, or disesteem, or carelessness of thy Word *g*, and contempt of thy Ministers *h*. *d* Rev. 19.

All superstitious or unlawful rites *i*, superfluities or mutilations *k*, irreverence or indecencies *l* in thy publick Worship, by which thou art any way dishonoured. *Prov.* 20.

All resting in meer outward observances *m*, or refusing to give thee bodily worship, and to fall down before thee *n*. *Mat.* 21.

All the least tendencies to any of these impieties. *Jer.* 10.

For all these and the like violations of thy incommunicable Love, and from that vengeance they justly deserve; O my God, O my Love, deliver me, and deliver all faithful people. *Deut.* 4. 2.

O my God, O my Love, I earnestly pray, that Thy Love may so prevail over our Hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee. *Ps.* 106. 39.

O my God, O my Love, imprint on my soul an awful Love of thy Majesty *o*, that I may worship thee in spirit and in truth *p*, and in a manner worthy of thee. *Ecc.* 5. 1.

O My God, O my Love, make me so tender of the Honour of Thee my beloved, that I may shew a due regard to all the parts of thy Worship. *Mal.* 1. 7.

That with lowest humiliation of soul and body *q*, whenever I appear in the presence of infinite Love, I may fall down and adore thee. *Isa.* 45.

O my God, O my Love, O may I always enter thy



thy house, the habitation of unbounded Love, with recollected thoughts, compos'd behaviour, becoming reverence, and sincere intentions of Love. *r Gen. 28.*

O my God, O my Love, O may I ever frequent the publick Prayers, and approach thine Altar with fervent and heavenly affections, with holy impatience for the blessings of thy Love. *f. Job. 2. 17. Psal. 84.*

O my God, O my Love, O may I always read and hear thy Word, the heavenly Register of thy Love, with a serious attention, and inflamable heart, and a particular application, and ever learn from it some lesson of thy Love. *1, Ec. 48. 9. 36. 8. 63. 1, 2, 5. Lu. 8. 15.*

O my God, O my Love, for thy dearest sake give me grace to pay a suitable veneration to all sacred persons, or places, or things, which are thine by solemn dedication, and separated for the uses of Divine Love, and the communications of thy grace, or which may promote the decency and order of thy worship, or the edification of faithful people. *1 Theff. 2. 13. 4 Mar. 10. 40. w Lev. 19. 30. x Eze. 22. 8, 26.*

O my God, O my Love, let thy All-powerful Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of thy love, our souls may be continually employed to praise and to love thee. *y 1 Cor. 14. 4. 26. 40.*

O my God, O my Love, let me ever be seeking occasions to excite all I can, to adore and love thee.

Thou, O my God, O my Love, art a jealous God, jealous of thy own Honour, and of the chastness of my Love; O let me never run after other Loves, or commit spiritual Adultery against thee, to provoke thee to anger. *z Deut. 4. 24. Isa. 42. 8. Exod. 34. 14, 15.*

Thou, O my God, O my Love, dost visit the iniquities of the fathers upon the Children; Thou when thy jealousy burns like fire against idolators, and those that rob thee of thy worship, art wont to punish them in their very posterity, with temporal evils, and with spiritual too, when their children tread in their steps; for then thou makest their Father's sins occasions of hastning, or of increasing thy judgment, though thou always sparest the children that repent; O let thy just indignation against violating thy Worship deter me, and all that profess thy Name, from such violations. *a Ps. 79. 5. b Isa. 63. 6, 7. Ezek. 18.*

Thy jealousy, O my God, O my Love, falls heavy upon them that hate thee but how is it possible. *17, 20. Jer. 31. b'e 30.*

The reason  
of the  
Com-  
mand-  
ments.

ble for any one to hate thee, who art infinite love? and yet, alas! all that are enemies to thy Divine Worship; all that exalt any lust, any creature into thy Throne, to ascribe their happiness, to sacrifice their esteems and zeal, and affections, and to offer up Sovereign Honours to it; what do they do but love false Gods, and hate thee, and are therefore hated by thee *c*.

O Lord God, to hate thee is the proper character of Devils, and *Lucifer* himself cannot Sin beyond that utmost extremity of evil, the hatred of thee, and my heart is full of horror and grief, to think that ever those that bear thy image, and daily subsist by thy love should term themselves into Devils, and this World into a Hell, by hating thee *d*: O boundless Love, turn them, O turn them into men again, and then they cannot chuse but love thee.

*c Deut. 7.*  
10.

Glory be to thee, O my God, who sheweth mercy to them that love thee, and keep thy Commandments: Love and Obedience always go together, and entail a blessing on the posterity of thy Lovers *e*; O keep me always one of that happy number; O ever let me love and obey thee.

*d 1 Joh. 3.*  
8.

*Rom. 1.*  
30.  
*John 15.*  
18.

Glory be to thee, O Lord God, whose Love is more diffusive than thy Anger; thy vengeance extends but to the third, or at most, the fourth generation, thy mercy unto thousands; and the more diffusive thy love is, the more powerfully it moves us to praise and to love thee.

*e Deut. 4.*  
40.

### The Third Commandment.

*Duties  
commanded.*

O my God, O my Love, thy name is thy own glorious and amiable self *a*, thy Divine Nature and Perfections, and Works most worthy to be ador'd, most worthy to be lov'd *b*, and therefore I will always adore and love thy Name.

*a Ps. 83.*  
18.  
*b Psal. 5.*  
11.

O my God, O my Love, may I ever have awful thoughts of thee *c*, may I never mention thy venerable Name, unless on solemn, and just, and devout, occasions; may I never mention it on those occasions without acts of love and adoration *d*.

*Psal. 29. 2.*  
72. 19.  
*Ezek. 36.*  
23.

O my God, O my Love, to love, and to glorify thy Name is the great end of our Creation, which is still more enforced by our Redemption; O

*d Isa. 12. 4.*  
let 48. 1.

let it be the greatest business of my whole life to love, and to glorify it all the possible ways I can, by my mouth *e*, by my conversation *f*, by my public confession of thee before men, even to death *g* 15. whenever thou art pleased to call me to it, by engaging all I can to glorify and love thee; O happy life, O blessed death, which is spent, and expires in glorifying, in loving thee! *h* 16. *g* Mat. 10. 32.

O my God, O my Love, my heart shall ever be jealous of thy Name *b*, I can have no true love, no real concern for thee if I do not, to the utmost of my power, assert and vindicate the Name of my Beloved whenever I hear it dishonoured. *h* 1 Kings 19. 10.

O my God, O my Love, fix in my Soul an habitual pure intention of thy glory in all my actions, *that whether I eat or drink, or whatever I do, I may do all to the glory of my Beloved.* *i* 1 Cor. 10. 31.

**Oaths.**

*The honour of Gods Name is more particularly concerned in Oaths.* O my God, O my Love, fill me with a religious awe of Oaths, in which the honour of thy beloved Name is so highly concerned. I know, O great *Jehovah*, that in an Oath I solemnly invoke thee, as a witness to attest the truth of what I swear *k*, as a Judge to punish me if I swear falsely. *k* Gen. 31. 50, 53.

Far be it from me, O Lord God, ever to swear, and in swearing, to invoke thee, unless upon inducements lawful and important, when thy glory, the command of my superiors, the visible good of my Neighbour, *the ending of strife* *m*, or my own Innocence obliges me to it. *l* Deut. 6. 13. *m* Heb. 6. 16.

O Lord God, whenever I am duely called to an assertory Oath, grant I may swear *in truth, in righteousness, and in judgment* *n*. *n* Jer. 4. 2.

Whenever lawful Promissory Oaths I take, Lord give me grace conscientiously to perform them, *though to my own hindrance* *o*. *o* Psal. 14. 4.

**Vows.**

*And in Vows.* The glory of thy most beloved Name, O great *Jehovah*, next to the truth of our Oaths we invoke thee to attest, is concerned in the sincerity of those Vows we offer thee to accept *p*; O do thou therefore create in me a serious sense of the religiousness of Vows, that my Vows may not dishonour thee. *p* Eccl. 5. 4, 5.

O my God, O my Love, whenever I voluntarily vow a vow to thee, give me grace to vow with all the due caution I can, that I may vow those things only which are lawful and acceptable to thee *q*, *q* Gen 28. and *q*, 21, 22.

and which thou hast put in my power, that I may *Num. 30.*  
vow with deliberation and ghostly advice, and on *5, 8.*  
weighty and considerable occasions only, and with a *Ps. 132.*  
design of glory, and thankfulness, and love to thee. *2.*

O my God, O my Love, give me grace faithfully *Ps. 61.*  
to perform all the Vows I make to thee, especially my Baptismal Vow, and all my repeated Vows  
of amendment, in which I have so often vowed, to  
glorify and love thy Name. *8.*

O my God, O my Love, let thy All-powerful  
Love abound in my heart, and in the hearts of all  
that profess thy Name, that in all these, and in all  
other possible instances of thy Love our Souls may  
be continually employ'd to praise and to love thee.

O my God, O my Love, let me ever be seeking  
occasions to excite all I can to adore and love thee.

*Sins for-  
bidden.*

O my God, O my Love, who is there that  
knows thy great, thy beloved Name, can ever in  
the least dishonour it *v?*

*v Deu. 28.*

O my God, O my Love, I renounce, and detest, *58.*  
and bewail, as odious and offensive to thee, as di- *x Ps. 139.*  
rectly opposite to thy love, and to thy glory. *20.*

All taking of thy Name in vain.

*y Deut. 18.*

All use of it on trivial occasions, and without  
holy awe *x.*

*v Ps. 10.*

All abuse of it in impious Jest, in Charms, or  
Curses, or Imprecations, or telling Fortunes, or  
exploratory Lots; all irreverent thoughts of thy  
Name, prophane and blasphemy *a.*

*a Jam. 1.*

All denying thee by my works, or refusing  
publicly to confess thee, when call'd to it *c.*, or  
tamely enduring to hear thee dishonoured *d.*

*b Tit. 1. 16.*

All heathenish, or customary, or rash Oaths, or  
swearing, in ordinary communication, or by any  
Creature *e.*

*d Ps. 139.*

All breaking of lawful Oaths, Perjury, false-  
swearing, and invoking thee, O God of Truth, to  
attest a Lye, sins most destructive to publick Faith  
and Society, and to our own Souls, and most disho-  
nourable and hateful to thee *f.*

*f Zach. 8.*

All hasty, or unlawful, or superstitious, or im-  
possible Vows *g.*, all breaking those that are regu-  
larly made *h.*

*17. 5. 4.*

*Jer. 23. 10*

*Hos. 4. 2, 3.*

All the least tendencies to any of these impieties.  
From all these, and the like hateful violations of

*g Mal. 1.*

thy Love, and from that vengeance they justly de-  
serve. O my God, O my Love, deliver me, and  
deliver all faithful People.

*Jer. 44.*

*25.*

*h Psal. 31.*

O 26,



The  
Threat  
annext to  
the Com-  
mand-  
ment.

O my God, O my Love, I earnestly pray that thy Love may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

O great *Jehovah*, thou art jealous of thy glorious and beloved Name, and without a particular and serious repentance thou wilt not hold him guiltless that taketh it in vain; thou wilt pour on him the vials of thy wrath, thy wrath eternal; and yet thy ever blessed Name is, alas! alas! daily, hourly blasphemed.

O Apostate, Infamous World, wherein infinite Goodness is so oft blasphemed; were not thy Name Love! O Lord, as well as *Jehovah*, thou hadst long ago avenged thy self of the blasphemous World, with a vengeance worthy of God.

Glory be to thee, O long suffering Love for thy forbearance, efficacious of its self to convert the whole world, did the world but seriously consider it.

O Almighty Love, thou canst as easily diffuse thy Love over the World, as thou didst at first diffuse Light; O let thy Fear, and thy Love so universally affect the Age, that thy great and beloved Name may be universally ador'd and lov'd.

The Fourth Commandment.

Duties  
commanded.

Glory be to thee, O my God, O my Love, who in compassion to humane weakness, which is not capable of an uninterrupted contemplation of thee, such as the Saints have above, hast appointed a solemn day on purpose for thy remembrance.

Glory be to thee, O my God, my Love, for proportioning a seventh part of our time to thy self, and liberally indulging the remainder to our own use.

O my God, O my Love, let me ever esteem it my privilege, and my happiness to have a day of rest set apart for thy service, and the concerns of my own Soul, to have a day free from distractions, disengaged from the World, wherein I have nothing to do, but to praise, and to love thee.

Lord, grant that I may not only on thy day give thee due Worship, but may give rest and leisure also to my Family, to all under my charge, to serve thee also, to indulge ease to my very Beasts, since good men are merciful even to them.

Glory be to thee, O blessed Spirit, who on the first day of the week didst descend in miraculous gifts and graces on the Apostles; O descend upon me that I may be always in the spirit on the Lords day

O my God, O my Love, give me grace on thy day to worship thee in my Closet, and in the Congregation, to spend it in doing good *q*, in work, of necessity, devotion and charity, in prayer and praise, and meditation; O let it ever be to me a day sacred to Divine Love, a day of Heavenly rest and refreshment.

Thou, O my God, O my Love, didst ordain the Judaical Sabbath as a shadow of the Gospel-sabbath *r*; O may I every day keep an Evangelical Sabbath, and rest from my Sins, which are my own works, while I live here, and may I celebrate an eternal Sabbath with thee *s* in Heaven hereafter.

O my God, O my Love, for the like purposes of Piety, and of thy Glory, give me grace to sanctifie the Feasts and Fasts of thy Church *t*, as in the number of those happy days set apart for the remembrance of thy love.

*Reason of  
the Com-  
mand-  
ment.*

Glory be to thee, O Lord God, who didst command the Sabbath or seventh day to be kept holy, and strictly observed by the Jews as thy Sabbath, in memory of the Creation *v*, of thy making Heaven and Earth the Sea, and all that in them is, and of thy resting the seventh day, of thy blessing the seventh day, and hallowing it.

We Christians, O Lord God, following the moral equity of thy command, and authorised by Apostolical Practice *x*, celebrate the Lord's day by the first day of the week, in memory of our Redemption, in memory of thy Resurrection from the dead, O most beloved Jesu, when thou didst rest from the labours and sorrows of the New Creation *y*, O may I ever remember thy day, and thee.

Glory be to thee, O my God, my Love, who hast under the Gospel delivered us from the Rigours; but not from the Piety of the Jewish Sabbath.

Lord, since the blessing of everlasting Salvation, which we Christians on thy day commemorate, does wonderully exceed the Creation commemorated by the Jews; O let our love, and praise, and devotion and zeal, proportionably exceed theirs also *a*.

O my God, O my Love, let thy All-powerful Love abound *b*, in my heart, and in the hearts of all that profess thy Name, that in all these, and all other possible instances of thy Love, our Souls may be continually employed to praise, and to love thee.

Sins for-  
bidden.

O my God, O my Love, let me ever be seeking oc-  
casions, to excite all I can, to adore and love thee.

O my God, O my Love, I renounce and detest,  
and bewail, as odious and offensive to thee, as di-  
rectly opposite to thy Love and to thy Glory,

All profanations of thy hallow'd Day, and of all  
other holy Times *c* dedicated to thy praise, and  
thy Love.

All Jewdaizing Severities *d*, all Worldly minded-  
ness, and unnecessary business *e*, or not allowing  
those under my care liberty and leisure for thy ser-  
vice *f* on thy day.

All unmercifulness to my very Beasts *g*.

All indevotion, or forgetfulness of thee.

All the least tendencies to any of those impieties.

From all these and the like hateful violations of  
thy Love, and from that vengeance they justly de-  
serve, O my God, O my Love, deliver me, and  
deliver all faithful people.

O my God, O my Love, I earnestly pray, that  
thy Love may so prevail over our hearts, that we  
may sadly lament and abhor all these abominations,  
and may never more provoke thee.

The Se-  
cond Ta-  
ble.

Next to thy glorious self, O my God, O my Love,  
and for the sake of thy supreme independent Love,  
thou hast commanded me to love my Neighbour,  
allied to me by nature, or by grace, all Strangers  
and Enemies as well as Friends, *i* To honour all men, *i* as being made after thy likeness, and the greater  
likeness they retain to thee, to honour them the  
more *k*; Glory be to thee.

Thou, O my God, O my Love, hast commanded  
me to love my Neighbour as my self; O for the sake  
of thy love, give me love to relieve and assist him in  
all instances, wherein he may need my help, as free-  
ly and fully, as affectionately as I my self would  
desire to be treated were I in his condition *l*.

O my God, O my Love, for the sake of thy  
dearest Love, give me grace to love my Neighbour,  
*not in word, and in tongue only, but in deed and in  
truth m*; to wish well to all men, and to contri-  
bute my hearty prayers and endeavours to give  
them for thy sake all lawful and reasonable, and  
necessary succours *n*.

Glory be to thee, O my God, O my Love, who  
commanded me to love my Neighbour as my self,  
dost imply the regular love of my self *o*; that I

*c* Ezek 20.

13. 16. 24

*d* Mark 2.

24.

*Luk* 6. 7.

*e* Neh. 13.

15.

*f* Deut. 12.

7.

*g* Luke 13.

15.

*b* Deut. 6.

12. 8. 14.

2. 17.

*l* Mat. 7.

12.

*m* 1 *Job*.

3. 18.

*n* Col. 3.

12.

*o* Eph. 2. 9.

should do all I can to preserve my self free and vigorous to glorifie thee in my station: 'Tis for thy sake only I can love my self, and he doth not wish or endeavour his own happiness, he really hates himself, that does not love thee.

Thou Lord, by enjoining me to love my Neighbour as my self, hast intimated my duty of loving those best, which either in blood are nearest my natural self, or in grace nearest my Christian self; O let thy love teach me to observe the true order of Charity in loving others.

O thou eternal source of goodness, give me grace to imitate that boundless Goodness, let thy love work in me an universal propension to love, and to do good to all men, to be merciful to others, as thou Lord art merciful.

p Luk. 36.

Q Shew me how the love of your Neighbour is in the Second Table divided.

A. The love of my Neighbour, which is the fulfilling of the Law, of all the Commands of the Second Table is divided according to those different conditions of our Neighbour, wherein we most exercise our love or hatred to him.

Q In how many ruling Instances may we exercise that love or hatred?

A. Either in outward acts, or inward disposition.

Q How in outward acts?

A. Five several ways, in respect of his superiority, in the Fifth Commandment.

His Safety in the Sixth.

His Bed in the Seventh.

His Propriety in the Eighth; or,

His good Name in the Ninth.

Q How in our inward disposition?

A. By regulating our very Desires in relation to him, as the Tenth obliges us to do.

Q Let me hear how Divine Love moves in each of these Commands.

A. It moves in such acts as follow.

### The Fifth Commandment.

Duties  
commanded in general.

1 Pet. 2.  
17.

Let thy reverential love, O my God, teach and incline me, to shew respectful love to all my superiours, in my inward esteem, in my outward speech and behaviour.

Glory be to thee, O Lord, who hast comprehended all that are above me, under the tender and venerable Names of Father and Mother, that I looking

a 1 Pet. 2.  
17.



looking on them as Resemblances and Instruments of thy Sovereign Power and Paternal Providence to me, may be the more effectually engaged for thy sake to reverence and love them.

*In particular, in Natural Parents.*

O my God, give me grace to imitate thy Paternal Goodness, and for the sake of thy Love; to love and cherish, and provide for; to educate and instruct, and pray for my Children; to take conscientious care to give them medicinal correction, and good example, and to make them thy children, that they may truly love thee.

*Of Children.*

O my God, give me grace for the sake of thy love, to Honour my Father and Mother, to render them all love, and reverence, and thankfulness and all that regard which is due from a Child; that I may pay obedience to their commands, submission to their corrections, attention to their Instructions, and succour to their necessities, and may daily pray for their welfare.

*Of Political Parents.*

Thou, O Lord, hast set our most Gracious King over us, as our Political Parent, as thy Supreme Minister, to govern and protect us, and to be a terror to those that do ill: O Grant him a long and happy Reign, that we may all live a peaceable and quiet life under Him, in all godliness and honesty. Defend Him from all His Enemies; let Him be ever beloved by thee, and let him ever love thee, and ever promote thy love.

*The Queen and Royal Family.*

Multiply, O Lord God, the blessings of thy love on our most Gracious Queen Mary Catherine the Queen Dowager, her Royal Highness Princess Ann of Denmark, and on all the Royal Family: Give them Grace to exceed others, as much in Goodness as in Greatness, and make them signal instruments of thy Glory, and examples of thy Love.

*Of Subjects.*

O my God, give Grace to me and all my Fellow-subjects, next to thy own infinite self, to love and honour, to fear and obey our Sovereign Lord the King, thy own Vicegerent, for conscience sake, and for thy own sake, who hast placed Him over us; O may we ever faithfully render Him due tribute; O may we ever pray for His prosperity, sacrifice our fortunes and our lives in His defence, and be always ready rather to suffer than resist.

*Of Ecclesiastical Parents.*

Glory be to thee, O Lord, who hast ordained Pastors, and hast given them the Power of the Keys; to

be our Ecclesiastical Parents; to watch over our Souls; to instruct us in saving Knowledge *h* to guide *h* *Mal. 2.* us by their Examples; to pray for; and to bless us; 7. to administer spiritual discipline in thy Church, and to manage all the conveyances of thy Divine Love.

*Of the  
People  
under  
their care.*

O my God, for thy love's sake; let me ever honour and love the Ministers of thy Love; *the Ambassadors* thou dost send in thy stead, to beseech us *sinners to be reconciled to thee*; to offer thy Enemies conditions of Love, of love eternal; O may I *2 Cor. 5. 20.*

ever hear them attentively, practise their heavenly doctrine, imitate their holy Examples, pay them their dues, and revere their censures. *Heb. 13.*

*Of Occo-  
nomical  
Parents,  
Master  
and Dis-  
tress.*

O my God, for the sake of thy Love grant I may *7, 17-* ever love, and provide for my Servants [servant] and *1 Tim. 5.* may treat them like Brethren; let me never exact *17.* from them immoderate work; O may I always give them just wages and equitable commands, and good example, and merciful correction: Grant, Lord, I may daily allow them time for their Prayers, indulge them due refreshments, and may take care of their souls, and persuade them to love thee; remembering, *that I also have a Master in heaven*. *1 Col. 4. 1.*

*Of Ser-  
vants.*

Give me Grace, O my God, for the sake of thy *Eph. 6. 9,* love, to honour, and love, and obey my Master [and Mistress] and to serve him [her] with diligence and faithfulness and readiness to please *m* and to pray for *m* *1 Tim. 6. 1, 2.* for him [her] them; and *wherever I do, to do heartily as to thee* O Lord, and not to him, [her] them]. *Col. 3. 22,*

*Of other  
Superiors.*

O my God, let thy love incline me to love and to *23, 24.* honour all whom thou hast any way made my superiors, suitably to their quality, or age or gifts, *Eph. 6. 5.* or learning, or wisdom, or gravity, or goodness. *6, 7, 8.* *1 Lev. 19.*

O my God, grant that for thy sake, I may ever *32.* love and honour all that are, or have been, instru- *1 Tim. 5.* ments of thy love to me, in doing me good; O *1, 2, 3.* may I reverence my teachers, or be grateful to my *1 Pet. 5. 5,* benefactors, and may I have always a peculiar re- *Gal. 6.* spect to my particular Pastor. *6.*

*Of Equals  
and Infe-  
riours.*

O my God, let thy love engage me to love those whom thou hast obliged to love me; to shew constancy, and fidelity, and sympathy, and love, and communicativeness to my Friend; to be affectionate to my Brethren and Sisters; to be kind and affable to my Equals, condescending to my Inferiours; to be all the possible ways I can, universally helpful and obliging, and loving to all.

*p Rom. 14.  
10.*

O my *1 Pet. 3. 8.*

O my God, O my Love, let thy All-powerful Love abound in my heart, and in the hearts of all that profess thy Name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, and for thy sake to love our Neighbour; and to excite our Neighbour to love thee.

*The several Forms which contain the Duties of Parent and Child, of Master and Servant, &c. are to be used by every one, according as they suit with his Circumstances, or as he stands in any of those Relations.*

Sins forbidden.

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and the love of my neighbour, for thy sake,

All dishonour to our Superiours, in either despising them, speaking evil of them, or in irreverent behavior,

All untruthfulness to Children;

All untruthfulness, or stubbornness, or disobedience, or disrespect to Parents

All rebelling, or reviling, or murmuring against the King, or against his Ministers.

All defrauding, undervaluing, or rejecting lawful

Pastours \* and contempt of their regular censures.

All falseness or negligence, or refractoriness to Masters or Mistresses.

All rudeness, and ingratitude, treachery, want of brotherly love and unfaithfulness.

All the least tendencies to any of these impieties.

From all these and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love, deliver me and all faithful People.

O my God, O my Love, I earnestly pray, that thy love, and the love of our neighbour may so prevail over our hearts, that we may sadly lament and abhor all these abominations; and may never more provoke thee.

Promise annexed to the commandment.

Glory be to thee, O Lord, who to teach us the importance of this duty of subjection, hast placed it the first of all the second Table, of all that relate to our neighbour, and hast made it the first commandment with a promise to every soul that conscientiously keeps it, that thy Days shall be long in the land which the Lord thy God giveth thee.

Who

q 2 Tim. 3.

2, 3, 4.

r 1 Sam.

26. 9.

Eccl. 10.

20.

Acts 23.

5.

\* Mat. 10.

14.

† 1 Cor. 1.

10.

Epist.

John 9.

12. Tit.

9. 10.

Mal. 2. 10.

† Eph. 6. 2.





Fill me full of good wishes and compassion, of liberality in Alms-giving according to my abilities *1 I Joh. 3.* and of readiness to succour, and relieve, and com- *17.* fort, and rescue, and pray for all, whom thy love of their own necessities, or miseries, or dangers, recommended to my charity *m. m Cor. 13.*

O let thy love, thou God of Love, make me *4.* peaceful and reconcilable, and always ready to re- turn good for evil, to repay injuries with kindness *n.* and easie to forgive, unless in those instances, *n Mat. 5.* where the impunity of the criminal would be in- *44.* justice or cruelty to the publick, *Rom. 12.*

O thou lover of Souls, let thy love raise in me a *3.* compassionate zeal to save the life, the eternal life of Souls *a.* and by fraternal, and affectionate, and *o Dan. 12.* reasonable advice, or exhortation, or correptions, to *3.* reclaim the wicked, and to win them to love thee. *James 5.*

O my God, O my Love, let thy All-powerful *20.* love abound in my heart, and in the hearts of all that profess Thy Name, that in all these, and in all other possible instances of duty, our lives may be conti- nually imployed to love thee, and for thy sake to love our Neighbour, and to excite our neighbour to love Thee.

**The Seventh Command.**

*Sins for-  
bidden.*

O my God, O my Love, I renounce and detest and bewail as odious and offensive to Thee, as di- rectly opposite to Thy Love, and to the love of my neighbour for Thy sake,

All adultery and violations of my neighbours bed in the gross act, robbing him of that he loves best.

All adultery & unchastity of the eye or the hand *a. a Mat. 5.*

All the kinds and degrees of lust, fornication, pol- *29.* lution of our own bodies, and works of darkness, which it is a shame to mention *b.* *b Eph. 5.*

All things that provoke and feed lust, impure *11, 12. 4.* company, discourse, songs, books or pictures. *19.*

All lascivious dresses *d.* or dances, or plays; all *c Eph. 4.* idleness or luxurious diet *e.* *29.*

All the excesses or abuses of lawful Marriage, all *d 5. 3. 4. 5.* unreasonable jealousies, and all things that lessen the *1 Tim 2 9.* mutual kindness, or alienate the affections of those *1 Pet. 3. 3.* that are married *f.* *e Rom. 13.*

All the least tendencies to any of these impurities. *13. 14.*

From all these and the like hateful violations of *1 Pet. 4. 3.* Thy Love and the love of my neighbour, and from *f 1 Tim. 2.* the vengeance they justly deserve, O my God, O *12.* my Love, deliver me and all faithful People. *O Mat. 19. 6.*

O my God, O my Love, I earnestly pray, that Thy Love, and the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these abominations, and may never more provoke Thee.

*Duties  
Com-  
manded.*

O my God, my Love, let thy purest Love, who art purity it self, create in me a perfect abhorrence of all impurity, that I may purifie my self as thou Lord art pure g 1 Job.

I know, O Lord, that I can never be partaker of 3. 3.  
the Divine Nature, unless I escape the pollution h 2 Pet. 1.  
that is in the world through lust; h O do thou there- 4.  
fore cleanse me from all filthiness of Flesh and i 2 Cor. 7.  
Spirit, that I may perfect holiness in thy fear i. 1.  
Give me grace to possess my vessel in sanctification k 1 Thess.  
and honour k, and to keep thy Temple holy, that 4. 4.  
thy Spirit of Love may always there inhabit.

O my God, let my love be chaste to thee, chaste to my self, chaste to my neighbour.

O my God, may thy love set a strict guard on my senses! turn away mine eyes, stop mine ears, bridle l Job. 31.  
my tongue, and restrain my hand from all uncleanness. 1. 7.

Lord give me grace to fly in all incitements, or m 2 Tim.  
opportunities, or instruments of defiling, either 2. 22.  
my neighbour or my self, To beat down my body,  
and to bring it into subjection n. 1 Cor. 9.

O my Love, let me live ever watching or praying, 27.  
or profitably employed or busied in thy love, that I may leave no room if possible for any unclean Spirit to enter into my Soul and tempt me.

O my God, O my Love, let thy all-powerful love abound in my heart and in the hearts of all that profess thy Name, that in all these and in all other possible instances of duty, our lives may be continually employed to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee. o 1 Cor. 7. 9.  
O thou God of Love, who hast ordained the marriage state for the cure of our passion p Gen. 2. 20.  
and the comfort of our life p, and hast made it the emblem of that Divine Love and union thou art pleased to bear towards thy Church q: Let the force of thy mystical love teach us to love each other, and both of us to love thee. q Eph. 5. 22, 23, 24, &c. r Col. 3. 18. 19.

*Duty of  
married  
Persons.*

O thou who hast made us one flesh, make us but one Soul also; let our love be mutual constant and inviolate r 1 Pet. 3. 1, 17.  
full of compliance, and condescensions, 1 Cor. 7.  
and sympathy, and forbearance towards each other. 3, 4, 5.  
Fill

Fill us, O God of Love, with reciprocal care and zeal, and charity for each others happiness temporal and eternal, and with a delight in each other exclusive of all loves but thine.

Lord, give us grace to keep our marriage always honourable, and our bed undefiled; let the affectionate authority of the one, and the submissive sweetness of the other, produce an intire friendship and harmony of dispositions, and fervent intercessions for each other; Give us, O Lord, an unafflicting foresight of our parting here, and a passionate longing to be beatified near each other, in neighbouring mansions above, that from thenceforth our love to each other and to thee may be coeternal to thine.

Heb. 13.

4.

Sins forbidden.

The Eighth Commandment.

O my God, O my Love, I renounce, and detest and bewail as odious, and offensive to thee, as directly opposite to thy Love, and to the love of my neighbour for thy sake,

All kinds of stealing, by open Robbery, Violence, or Invasion.

1 Eph. 4.

All Oppression, or Extortion, or Rapine, vexatious Law-suits, or griping Usury.

28.

1 Pet. 4.

All fraud in Trade and Contracts, false Weights, and Measures, and Coin.

15.

1 Cor. 6.

All concealing the defects of our own Goods, or depreciating those of our neighbour.

9, 10.

1 Thess.

All making haste to be rich, or taking advantage

4. 6.

of the ignorance or necessity of the persons we deal with.

Amos 8. 5.

Pro. 20.

All with-holding our neighbours dues, or detaining the hire of the labourer.

14.

James

All borrowing and not paying, injurious keeping the goods of others, and refusing to make restitution.

5. 4.

Psal. 37.

All breach of Trust, or removing Land-marks, wasteful prodigality, avaritious gaming, or idle beggings.

21.

Luk. 19.

8.

All outrages to the Fatherless, the Widow and the Stranger.

Prov.

22, 23,

28.

All the least tendencies to any of these acts of injustice.

Jer. 7. 6.

From all these and the like hateful violations of thy Love, and of the Love of my neighbour, and from the vengeance they justly deserve, O my God, O my love, deliver me and all faithful people.

O my God, O my Love, I earnestly pray, that thy Love and the Love of our neighbour may so prevail over our hearts, that we may sadly lament and abhor

*Duties  
commanded.*

abhor all these abominations, and may never more provoke thee.

O my God, O my Love, let the love of thy eternal and amiable justice, teach me a steady justice in giving all men their due, since I cannot love my neighbour if I am unjust to him.

Lord give me grace to use my neighbour as my friend, as my self, to buy and sell by just Weights and Measures, and to be content with moderate gain *e. Prov. 11. 1.*

To pay debts and wages, and conscientiously to make restitution for injuries or wrongs, or for goods unlawfully gotten *f. Matt. 5. 23.*

Teach me, O my God, to use this world so as not to abuse it *g. 1 Cor. 7. 31.* to receive and manage all thy temporal blessings with thankfulness to thee, sobriety to my self, and charity to all besides *b. Luk. 11. 41.*

Make me ever, O my God, upright and faithful in Trusts, and Trade, and Agreements, diligent and honest in my Station and Calling *i. 2 Thess. 3. 10, 12.* and according to my ability willing to lend, and remit to my poor neighbours *k. Psal. 37. 26.*

Whenever, O my God, I am forced to go to Law, O let me never contend more for right than victory, and in all prosecutions, preserve a charitable and equitable disposition *l. Luk. 17. 3, 4.*

O my God, O my Love, let thy all-powerful love abound in my heart, and in the hearts of all that profess thy name that in all these and all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our neighbour, and to excite our neighbour to love thee.

*The Ninth Commandment. m. Ps. 82.*

*Sins forbidden.*

O my God, O my Love, I renounce and detest and bewail, as odious and offensive to thee, as directly opposite to thy love, and to the love of my neighbour for thy sake. *2. Matt. 26. 60.*

All manner of bearing false Witness against my Neighbour, All false accusations, or glosses, or pleadings, or testimonies, or sentences in Courts of Judicature *n. Tit. 2. 3.* by concealing or overspeaking, or perverting right or truth. *Mic. 3. 9. n. Matt. 7. 1.*

All things prejudicial or destructive to my neighbours good name. *Prov. 26. 18, &c. Jam. 3. 6. 2 Pet. 2.*

All censoriousness and slander, detraction and calumny, forc'd consequences, or invidious reflections. *12. 18. o. Rom. 1. 29.*

All scoffing or exposing the infirmities of others. *29. All whispering & tale-bearing, or raising of evil reports, suspicions or jealousies, and all evil-speaking. 1 Tim. 5. 13.*

*All Exo. 23. 1.*



All equivocations & dissembling flattery, & lying. *p Eph. 4.*

All the least tendencies to any of these injurious 25, 31;  
falshoods.

From all these and the like hateful violations of thy love, and of the love of my neighbour, and from the vengeance they justly deserve, O my God, O my Love deliver me, and all faithful people.

O my God, O my love, I earnestly pray that thy love & the love of our neighbour, may so prevail over our hearts, that we may sadly lament and abhor all these Abominations, and may never more provoke thee.

*Duties  
commanded.*

O my God, O my Love, who dost love truth, and dost hate a lye, as perfectly Diabolical, infill into my Soul an unalterable love of truth, that nothing may tempt me to deviate from an intire veracity *q* in my *q* *Prov. 23.*  
whole conversation, or become a liar, which thy *23.*  
Soul abhors. *Psal. 119.*

O Lord, give me grace ever to speak the truth, *162.*  
and let my heart and my tongue always go together. *Job. 8. 44.*

O my God, give me grace to be tender of my neighbours good name *r*, since I cannot love him if *r* *Prov. 22.*  
I take that from him which I know to be, most *1.*  
dear to him. *Eccl. 7. 1.*

Grant, O my God, for the sake of thy own love, that I may be always ready to vindicate my neighbours good name on all occasions, that I may judge the best *s*, and speak well of him, and conceal or *s* *1 Cor*  
excuse his infirmities, that I may be impatient to *5, 7.*  
hear, slow to believe, and unwilling to propagate evil reports; that may put candid interpretations on his actions, since the more he is defamed, the less able he is to serve thee, the less credit he has to persuade others to love thee.

O my God, O my Love, let thy All-powerful love abound in my heart, and in the hearts of all that profess thy name, that in all these, and in all other possible instances of duty, our lives may be continually employed to love thee, & for thy sake to love our neighbor, & to excite our neighbor to love thee.

**The Tenth Commandment.**

*Sins forbidden:*

O my God, O my Love, I renounce, and detest, and bewail, as odious and offensive to thee, as directly opposite to thy love, and to the love of my neighbour for thy sake.

All the inordinate desire of what is my neighbors, *c. Matt. 5.*  
All coveting his House, or Wife, or Servant, or *28.*

Neighbour, or Ox, or Ass, or any thing that is his. *u Matt. 6.*

All discontentedness with my worldly condition, *24, 25, &c.*  
and worldly solicitude *u.* All *13. 22.*

All covetousness, or repining at the happiness of others *x*.

*x* 1 Kings

All taking pleasure in sin, or compliance in past impurities *y*.

21. 4. 5.

*y* Rom. 1.

All the first motions, all the least tendencies to concupiscence *z*.

32.

*z* Jam. 5. 5.

From all these and the like hateful violations of thy Love, and the Love of our neighbour, and from the vengeance they justly deserve. O my God, O my Love, deliver me, and all faithful people.

2 Pet. 2.

13.

*z* Mat. 15.

19.

O my God, O my Love, I earnestly pray, that thy Love, and the Love of my neighbour may to prevail over our hearts that we may sadly lament and abhor all these abominations, and may never more provoke thee.

*Duties  
commanded.*

O my God, O my Love, thou art the great searcher of hearts, and dost not only require outward acts of duty but the inward disposition of the heart; the heart is the chief sacrifice *a* thou requirest, the heart is the proper seat of thy love, and my heart I wholly devote to thee.

*a* Pro. 23.

26. 4. 23.

*a* Matt. 15.

19.

O my God, *create in me a clean heart b*; that the fountain of action being clean, the streams may run clean also.

*b* Psal. 51.

10.

Give me a heart, O thou who only canst change the heart, entirely turned to thee, that may suppress and resist all the first springings of Lust, before they shoot up into consent *c*, approbation and desire, before lust conceiving brings forth sin.

*c* 1 Jam.

14. 15.

*d* Heb.

13. 5.

*d* Phil. 4. 11.

12.

1 Tim 6. 6.

Lord, make me contented *d*, and thankful and well pleased, with that portion thy providential love has allotted me, and to acquiesce in thy choice as best for me.

O great Lord of hearts, lodge my neighbour in my heart next to my self, let all my desires be for his good, and let it be the subject of my joy *e*, and praise, and love, to see thy love liberal to him, to see him abounding in thy blessings.

*e* Rom. 12.

15.

O my God, my love, what can a Soul enamoured of thee ever desire but thee; O let the world never more take place in my heart, all my affections I withdraw from that to fix on thee.

Forgive me, O my God, if I am unmeasurably ambitious, it is only of thy favour; forgive me if I am insatiable covetous, it is only of thy fruition; forgive me if I am perpetually discontented, it is only because I cannot love thee more.

O un-

O unconceivable happiness of Heaven, where my Ambition shall rest on a Throne, where my Covetousness shall be filled with the beatifick Vision, and where I shall be eternally satisfied with love.

O my God, O my Love, let thy all-powerful Love abound in my heart, and in the hearts of all that profess thy name, that in all these, & in all other possible instances of duty, our lives may be continually employ'd to love thee, and for thy sake to love our Neighbour, & to excite our Neighbour to love thee

**Q** My good child, know this, that thou art not able to do these things of thy self, nor to walk in the Commandments of God, and to serve him without his special grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou canst say the Lords Prayer.

**A.** Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in Earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

**Q** What desirest thou of God in this Prayer?

**A.** I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and unto all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies. And that he will be merciful unto us, and

E

forgive

forgive us our sins, and that he will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

*Previous  
considera-  
tions.*

*Our Impo-  
tence to  
good.*

O infinite Love, it is my duty and my happiness to love thee, but alas! my own sad experience teaches me how little able I am to love.

Ah Lord, there is a dark cloud of Ignorance spread over my Soul, that intercepts thy beams, I cannot clearly see, I cannot fully know how lovely thou art.

Ah Lord, when ever any gleams of thy loveliness break in upon my Spirit, and attract my Will; a crowd of strange Loves importune and tempt me to wander after them.

*God is our  
Refuge.*

Since, O my God, I can of my self neither know, nor love thee, since I cannot by my own strength do those things thou requirest; nor walk in thy Commandments, nor serve thee, nor think so much as one good thought *a*: whither can I fly but only to thy free and unbounded love? Thou art my hope, my help, and my salvation *b*; thou only canst teach and enable me to know and to love thy own goodness. *a* 2 Cor. 3: 5. *b* Ps. 62. 7. John 15. 4. 5.

*Our Affi-  
stance  
from God.*

By thy special Grace, O my God, by thy particular assistance, by the strength of thy Love I can do all things *c*: O let thy Grace ever enlighten and enflame me; let it ever excite and encrease, and support thy love in my heart; O let it ever work in me both to will and to do of thy good pleasure *d*. *c* Eph. 3. 16. *d* 2. 13. Phil. 4. 13.

*Gain'd by  
Prayer.*

I know, Lord, that thy Grace, and all other blessings I must learn at all times to call for by diligent Prayer, and I adore and love thy infinite Benignity to sinners, indulging us the privilege, the honour, the happiness to pray to thee *e*, to pour out *e* R m. 10. our souls, to breath out our desires, to present our wants



wants, and to unbosom our griefs at thy Throne of love.

*Encouragements to Pray.*

I praise and I love thee, O sovereign Love, for not only permitting us miserable Wretches to pray to thee, but also for giving us all imaginable encouragement to so important and divine a Duty.

I adore and love thee, O munificent goodness, for inviting *f*, for commanding us to pray *g*: I adore and love thee for pouring out thy holy spirit of grace and supplication on us, *h* to help our infirmities, to assist us in praying, to make intercessions for us with Sighs and Groans that cannot be uttered\*, with the utmost ardours of a penitential and indigent love, I adore and love thee for giving us so many glorious promises *i* of hearing our Prayers, so many firm assurances of a gracious acceptance.

*f* Psal. 50.  
15.  
*g* Phil. 4. 6.  
*h* Zach.  
10. 12.  
\* Rom. 8.  
26.  
*i* Mat. 7. 7.

*A Pattern of Prayer.*

O thou great Prophet of Divine Love, who, as if thy invitation, and command, and assistance, and promise were not enough to move us to pray; hast condescended to teach us this duty thy self, and to give us a perfect pattern of Prayer, for which I adore and love thee.

*A Form most condescending.*

Glory be to thee, O blessed Master of Devotion, who in dictating a form of Prayer, and enjoyning us to use it *k*, hast complied with our weakness, and warned us not to rely on rash and unpremeditated Effusions; who in dictating a short form, hast taught us to avoid vain repetitions, or thinking we shall be heard for much speaking, and to measure our Prayers rather by their fervency than length.

*k* Mat. 6.  
7, 8, 9.  
Luke 11. 2.

*Most Divine.*

That Prayer which was composed by thy own self O God that hearest Prayer; we are sure is most divine and excellent, and perfect like its Author, and most agreeable and acceptable to thee, for which I adore and love thee.

*Most Acceptable.*

O Blessed Jesus, the only beloved of God, thou best understandest the language of Love, and in that language thou hast taught us to pray, and whenever we pray in that language, we have an humble confidence thy heavenly Father will hear us, who with the words of his own beloved Son will ever be well pleased; and therefore I adore and love thee.

*Necessity of Prayer.*

Thou O heavenly Guide of our Devotion and our Love, by teaching us to pray, hast shewed us that Prayer is our treasury where all Blessings are kept, our Armoury where all our strength and

weapons are stored, the only great preservative, and the very vital heat of Divine Love. Give me grace therefore to call on thee at all times by Diligent Prayer.

*Misery of those who do not Pray.*

O the unspeakable misery of those who either totally neglect the duty of Prayer *l*, or else prophane it by drawing near to God with their lips, when their hearts are far removed from him, whose Prayers being void of all Devotion and concern, are turned into fresh sins *m*: How deservedly shall he have God for his Enemy; who would not beg pardon of a most reconcilable Father: How deservedly shall he suffer eternal wrath, who thought Heaven not worth the asking? *l Psal. 10. 4. m Psalm 109. 7.*

*Prayer ought to be daily.*

O my God, let me daily offer up to thee my morning and evening Sacrifice *n* in private, and in publick too, if my circumstances permit, and as near as I can, let me omit no opportunities of praying, or of praising thee. *n Psal. 5. 3. 141. 2.*

*Incessant.*

O my God, may I ever keep my self in thy Love, by praying in the Holy Ghost *o*, and by praying without ceasing *p*, since I incessantly want the succours of thy love. *o Jude 20. 21. p 1 Thess. 5. 17.*

Ah Lord, I know my Devotion has daily many unavoidable and necessary interruptions, and I cannot always be actually praying, all I can do is to beg of thy love, to keep my heart always in an habitual disposition to Devotion, and in mindfulness of thy Divine presence, that I may perpetuate my Prayer by frequent Ejaculations.

O my God, as thy infinite love is ever streaming in Blessings on me; O let my Soul be ever breathing love to thee.

*Joyned with reading and meditation.*

O my God, to Prayer whereby I address to thee, give me grace to add the daily reading and meditation of thy word *q*, whereby thou art pleased to converse with me. *q Psal. 1. 2.*

It is thy abundant love to us, O Lord, that thou indulgest us thy word in our own mother Tongue, and from those dear Volumes of thy love, every devout Lover may daily, and on all occasions supply proper fuel to his love; for which all Love, all Glory be to thee.

*The method of Prayer.*

I adore and love thee, O heavenly Oracle of Love, for contriving this Prayer in that admirable method; that thou hast withal taught us all the requisites

requisites of an acceptable Prayer: thou in the Preface hast taught us *how to pray*: In the Petitions for *what to pray*: and in the Conclusion, *what ought to be the end of our prayers*, for which I adore and love thee.

**Father.**

*The Preface teacheth how to pray.* Glory be to thee, O Jesu, who hast taught us to whom to direct our Prayers, to God only <sup>r. r Ps. 65.2.</sup> since he only is Omniscient to know, and all-sufficient to succour us in our necessities.

*To whom?* Glory be to thee who hast taught us, for whose sake only we can hope to be heard, even for thy own, O blessed Jesus, for it is through thy alone <sup>f Joh. 16. 23.</sup> Mediation <sup>Ephes. 1.6.</sup> that we sinners can call God **Father**, <sup>2. 18.</sup> or have access to his Throne.

*With the affections of a Child.* Glory be to thee, O beloved Jesu, who in teaching us to call God **Father**, hast taught us to pray with the affections of a Child, with reverential love, and reliance on the Paternal care, and benignity, and love of our Heavenly Father <sup>r Isa. 63. 15, 16.</sup> <sup>Luke 11. 13.</sup> <sup>Mal. 1. 6.</sup> <sup>u Eph. 4. 6.</sup> <sup>i Pet. 3.8.</sup>

**Our Father.**

*Of a Brother.* Glory be to thee, O Lord, who in teaching me to call God, **Our Father**, hast taught me not to confine my charity to my self, but to pray also with the affections of a Brother, and enlarge it, <sup>u to all mankind,</sup> who are children by Adoption, of the same Heavenly Father, O give me that Brotherly kindness, to them all, that I may beg the same blessings for them as for my self, and earnestly pray that they may all share with me in thy Fatherly Love.

**Which art in Heaven.**

*with the humility of a Suppliant.* Glory be to thee, O thou beloved of the Father, who in teaching us to pray to **Our Father in Heaven**, hast taught me the infinite distance between God and us, and to pray with the Humility of a suppliant <sup>x,</sup> with that awe that becomes a <sup>x Ecol. 1.1,</sup> frail Creature, a miserable Sinner, before his Creator and his Judge. <sup>Heb. 12. 28, 29.</sup>

O Father Almighty, though thou fillest all places, yet thy Glory is most manifested in <sup>y Psal. 11.4</sup> Heaven, and there thy Majesty does most illustri- <sup>Isa. 57.35.</sup> ciously dwell, and to thy Throne there, <sup>y</sup> are we

*Petitions  
in general  
teach us  
for what  
to Pray.  
For  
things  
lawful.  
And in  
what or-  
der.*

to lift up our hearts when we pray, O let my soul fly up to thee, when I pray, in Heavenly Thoughts and Desires, and Love: O let me savour nothing of the earth, whenever I treat with thee in Heaven.

Glory be to thee, O Gracious Lord, who in the Petitions of thy most Divine Prayer, hast taught us for what we are to pray, for all blessings Temporal and Eternal, for all things lawful, and according to thy will *z.*

*z 1 John*

Glory be to thee, O Jesu, who in ranking of the Petitions of Spiritual blessings first, hast taught us to seek Heaven in the first place, *a* grant Lord that I may always beg thy blessings in their due order, *33.*

*5. 14, 15.*

that I may pray for blessings Spiritual with holy violence *b*, with importunity, and resolution not to be denied, as being the proper ingredients of thy Love and absolutely necessary to my eternal welfare, *c* and for Temporal, with Indifference and Refignation to thy Will, since I may Love thee, and be eternally happy without them. *26.*

*b Mat. 11.*

*12.*

*c Gen. 32.*

*In parti-  
cular for  
Blessings  
Spiritual  
relating  
to God.*

### Hallowed be thy Name.

O Lord God, may Thy Name, \* thy own Glorious, and Amiable self have a Love and Honour separate, and incommunicable. May thy infinite Goodness and Greatness be for ever, by all Men and all Angels, Confess'd, and Admired, and Adored, and Magnified *d* both in Private and Publick in our Hearts, our Mouths, and our Lives. *d Pf. 148.*

*\* Pf. 8. 1. 9.*

*111. 9.*

All Creatures share in thy Goodness *e*, O God, *e Pf. 145.* O let all Creatures help us to Glorify thy Name. *9, 10.*

*O may every thing that hath breath praise the Lord.*

### Thy Kingdom come.

O thou King of Kings, may Thy Kingdom of Grace, *f* the Church Militant, the Catholick Se- minary of Divine Love, come to its utmost Evangelical perfection in this life. *f Luke 1. 32.*

*Mat. 3. 2.*

O may thy Gospel, Lord, be daily propagated, *1 Col. 13.* Unbelieving Nations Converted, *g* and the number of thy Saints augmented. *3 Is. 2. 2, 3.*

Grant



Grant, O Lord God, that thy true Religion, thy Word, thy Conveyances of Grace, all the Holy Institutions, Laws and Governours; fixt by thee in thy Spiritual Kingdom; *b* may be loved and *b* *Job. 18.* honoured, and obeyed: and that thy faithful *30.* Subjects may be protected against all the malice of wicked men, or the powers of darkness *i.* *i* *1 Pet. 3.*

O my God, let it be thy good Pleasure to *13.* put a period to sin and misery, to infirmity and *Mal. 12.* death; to compleat the number of thine Elect, *28, 29.* and to hasten thy Kingdom of Glory: *k* that *k* *2 Pet. 1.* I, and all that wait for thy Salvation, may in the *11.* Church Triumphant eternally Love, and Praise thee.

**Thy Will be done in Earth, as it is in Heaven.**

O my God, thy Will, and thy Commands, *are most Holy, Just, and Good, I* and conde- *1 Rom. 7.* scending to our weakness, and by no means grie- *12.* vious, *m* O give me Grace Conscientiously to ob- *m* *1 Job. 5.* serve them. *3.*

Thy blessed Angels, O Lord, *always behold thy Face in Heaven. n* They have the Beatifick Vision *n* *Mat. 18.* of thy incomparable Amiableness, they cannot *10.* but unalterably choose thee, they must needs to their utmost capacity Praise and Love thee, they cannot possibly offend thee, *o* they ever perfectly *o* *Pf. 103.* obey thee, and are always upon the Wing at thy *10.* Command.

Lord give me Grace, in imitation of the blessed spirits above, to set thee always before me, O fix my serious Contemplation on thee. Ravish my soul with a lively sense of thy infinite Amiableness, O vouchsafe me one short glimpse of thy Goodness. O may I once *tast and see how Gracious Thou art, p* that all things besides thee *p* *Psa. 31.* may be tasteless to me, that my desires may be al- *8.* ways flying up towards thee, that I may render thee Love, and Praise, and Obedience, pure and Chearful, Constant and Zealous, Universal and Uniform, like that the Holy Angels render thee in Heaven.

## Give us this day our daily Bread.

*Petitions  
relating  
to our  
selves.*

Glory be to thee, O heavenly Benefactor,  
*who openest thy hand, and fillest all things living  
with plenteousness* q

O let it be thy good pleasure to give me, and  
all that wait on thy Beneficent love, our food in  
due season. Give us Bread, and all that is com-  
prehended by it, Health, Food Raiment, and  
all the necessaries of life. q Ps. 145.  
16.

Give us, O Heavenly Father, Daily Bread,  
nothing to gratifie our Luxury, but such a compe-  
tence *r* as thy Divine Wisdom sees fittest for us. r Pro. 30.  
8, 9.

Give us, O bountiful Creator, Daily Bread  
this day. Teach us to live without covetous anxi-  
ety for to-morrow, with a fiducial dependance on  
thy Fatherly Goodness, and to be content and  
thankful for the present portion, *f* thy love has  
indulged me. f 1 Tim. 4.  
4.

O merciful Lord, give us our Bread, that  
which is our own Bread, by honest labour, *t* or  
a lawful Title, and grant that we may never eat  
the Bread of Idleness, or of Deceit. t 1 Tim. 6. 6.  
1 Pet. 5. 7.  
Gen. 3.  
19.

Do thou Lord, Give us our Bread, for unless  
thou givest it, we cannot have it, and together  
with our Bread give us thy blessing, *u* otherwise  
our very Bread will not nourish us. u Gen. 21.  
17.  
Eccl. 5.  
19.

Above all, O Lord God, give us the Bread of  
life, the Bread that came down from Heaven, the  
Body and Blood of thy most blessed Son, to feed  
our Souls to life eternal. Mich. 6.  
14.

Blessed Jesus, O that it might be *my meat*, as it  
was thine, *to do the will of thy Heavenly Fa-  
ther!* x

x Joh. 4.  
34.

And forgive us our trespasses, as we  
forgive them that trespass against  
us.

For thy own infinite mercies sake, and for the  
Merits of the Son of thy love, *Forgive me*, and  
all penitent sinners *our trespasses*, our sins known or  
secret, of omission or commission, which are the  
vast debts *y* we owe to thy vindictive Justice. y Mat. 6.  
12.

Forgive Luk. 11. 4.

Forgive us, O Lord, as we forgive all them, even our greatest Enemies that trespass against us, their trespasses, which are infinitely inconsiderable in comparison of our trespasses against thee.

Glory be to thee, O Lord, who to teach us Charity, hast made our forgiveness of others, the condition of obtaining Thine.

O Easy, O Gracious condition of Pardon, who would not forgive his Brother a few pence in this life, to have *ten thousand Talents*, & forgiven in *z Mat. 18.* the next. *22, 24, 28.*

O let my love, Lord, learn from thine, not only to forgive my Enemies, but to be Zealous also to do them good.

**And lead us not into Temptation.**

O Lord God, thou seest how our Ghostly Enemies, the World, the Flesh, and the Devil, are every moment a soliciting, enticing, alluring, or tempting us to evil; O be merciful to us, save, and help, and deliver us.

Thou seest, O my God, how infirm I am, and how ready my own deceitful heart is *a*, to surrender it self to the Tempter; and I know that Satan cannot tempt me without thy permission *b*: *b Matt. 8.* O lead me not, if it be thy good pleasure, suffer *31.* me not to fall into violent or lasting Temptations, that may endanger my perseverance.

I know, O heavenly Father, that to be tempted is no sin, for thy own beloved Son, God incarnate, was tempted *c* to the most horrid of all sins, *to fall down and worship the very Devil*, I know, Lord, *c Matt. 4.* the sin lies in yielding to the Temptation. *1, 9.*

O my God, if thou for trial of my love, lead *13.* me into any great Temptation, and let me continue under it, thy will, Lord, be done, not mine *d*: *1 Pet. 5 8.* O let thy paternal tenderness limit and controul the Tempter: O let thy All-sufficient Grace restrain my consent, and keep me always on my guard, watching and praying, and let me at last be more than Conquerour. *2 Cor. 12.* *7. 9.* *3am. 4 7.*

I am content, Lord, to be tried and assaulted, so I be not wicked, though it be grievous for those that love thee, to be tempted to offend thee.

But



## But deliver us from evil.

O Father of mercy; if thou thinkest fit to lead me into Temptation, deliver me from the Evil to which I am tempted: Deliver me from the Evil of Sin, and the Evil of Punishment, from the evil one *e*, from the evil World, *f* and from my own evil Heart *g*, and from all suggestions to evil, *14.* for all that is evil is most hateful to thee, who *f Gal. 1.4.* art infinite goodness, and most destructive of thy *g Heb. 3.* Love. And therefore from all that is Evil, O *12.* Almighty Lord defend.

*The Conclusion teaches to pray for a right end, Gods Glory.*

**For thine is the Kingdom, and the Power, and the Glory, for ever and ever.**

I adore, and Love thee, O Jesu, who by concluding this Prayer with a Doxology, hast taught us, that the right end of our Prayers should be the Glory of God, that we should ever be careful to mix Praise with our Prayers, and to be as zealous to give thanks for what we receive *b*, as to Pray *b Phil. 4. 6.* for what we want.

To thee, O Lord, do we pray, on thee only *Neb. 9. 5.* we rely and depend for acceptance, to thee only *6.* we offer up our Praises, for **thine is the Kingdom** *i*, and Sovereign Right to dispose of all things, **thine is the Power** *k* Almighty, to relieve and bless us, **thine is the Glory** *l*. All, the Communications of thy Goodness, as they flow from thee, return to thee again in Sacrifices of Love, *8.* of Praises, and Adoration.

**Amen.**

For the sake, O Heavenly Father, of thy beloved, *m* in whom all thy Promises are Amen, and who is himself the Amen, the faithful and true Witness of thy Love to us, Hear me, and pardon my wanderings and coldness, and help me to sum up and inforce my whole Prayer; all my own wants, and all the wants of those I pray for, in a hearty and fervent, and comprehensive, Amen.

**Q. How**

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men

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Nun

Nat



The Pledges of Love.  
The Sacraments.

**Q.** How many Sacraments hath Christ ordained in his Church.

**A.** Two only, as generally necessary to Salvation, that is to say, Baptism and the Supper of the Lord.

Their Number.

Glory be to thee, O Crucified Love, out of thy Wounded Side flowed Water and Blood, *n* the *n* *Joh. 19.* two Sacraments which thou hast Ordained in thy Church, Baptism, and the Supper of the Lord, the one to initiate, the other to confirm us, in our Christianity. *34.*

Glory be to thee, O Lord, who having Ordained two Sacraments only, and made them Generally necessary to Salvation, *o* art yet pleased to have Mercy rather than Sacrifice, *o* *Joh. 3. 5.* in cases where they cannot be had, and where a surprize of Death may prevent their Administration, thou dost supply the want of them by thy merciful acceptation of those persons who earnestly desire, and who are disposed to receive them. *6. 53.*

O blessed Jesu, the greater thy Compassion is to those sincere persons who want thy Sacraments, by Reason of their Infelicity, not their Choice, the greater will be thy Indignation against those who wilfully neglect, or condemn *p* what thy Adorable Love, has ordained to be throughout thy whole Church used and revered, from which Neglect and Contempt of thy Love, good Lord deliver me. *p* *Luke 14. 24.*

Nature.

**Q.** What meanest thou by this word Sacrament?

**A.** I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same and a pledge to assure us thereof.

**Q.** How

**Q.** How many parts are there in a Sacrament?

**A.** Two: the outward visible sign, and the inward spiritual grace.

Glory be to thee, O tenderest love, who to stoop to our weak and gross apprehension, hast in the two Sacraments made an Outward and visible, and familiar thing to be the sign, and memorial, and representation, of an Inward invisible My-sterious, and Spiritual Grace.

Glory be to thee, O bountiful Love, for ordain-  
ing and giving us the Holy Sacraments <sup>9</sup>Mat. 26.  
thy self only art the Author, and Fountain of <sup>26, 27, 28.</sup>  
Grace, and thou only hast the right of instituting  
the conveyances of thy own Grace: all love, all  
glory, be to thee.

Glory be to thee, O mighty Love, who hast  
elevated these obvious and outward signs, to an  
efficacy far above their Natures, not only to sig-  
nifie, but to be happy Means, and Instruments  
to convey thy Grace to us, to be Seals, and  
Pledges to confirm and assure to us the Commu-  
nications of thy Love, that our sight may assist our  
Faith, that if with due preparation, we receive  
them, both parts of the Sacrament will go toge-  
ther, as certainly as we receive the Outward and  
visible sign, so certainly shall we receive the In-  
ward and invisible Grace, for which all love, all  
glory, be to thee.

*Baptism.*

**Q.** What is the outward visible sign or form in Baptism.

**A.** Water: wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

**Q.** What is the inward and spiri-  
tual grace?

**A.** A death unto sin, and a new  
birth unto righteousness: for being  
by nature born in sin, and the  
children

The  
ward

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sible  
Grace

children of wrath, we are hereby made the children of grace.

**Q.** What is required of persons to be baptized?

**A.** Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God, made to them in that Sacrament.

**Q.** Why then are Infants baptized, when by reason of their tender age they cannot perform them?

**A.** Because they promise them both by their sureties: which promise, when they come to age, themselves are bound to perform.

*The outward sign.*

Glory be to thee, O thou Lover of Souls; it was by thy preventing Love, that I was Baptized with the outward sign, Water, in the name of the Father, and of the Son, and of the Holy Ghost. That I should believe in the most Holy Trinity; that I should entirely live devoted to the three most adorable Persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that tri-une love, the Author of my Salvation. *Mat. 28. 19.*

*The invisible Grace.*

Glory be to thee, O Jesu, who by Water, that washes away the filth of the Body, dost represent to my Faith thy invisible Grace in Baptism, which spiritually washes and cleanses the Soul. *Ezek. 36.*

Glory be to thee, O blessed Lord, who in Baptism savest us, not by the outward washing, but by the inward purifying Grace accompanied with a sincere Vow, and stipulation of a good Conscience towards God; by which thy propitious love brought me into thy Church, the spiritual Ark, to save me from perishing in the Deluge of Sin, which overwhelms the generality of the World, and therefore all love, all glory be to thee. *1 Pet. 3. 21.*

Glory

Glory be to thee, O all-powerful Love by whole invisible Grace, we in Baptism die to sin <sup>u</sup> Rom. 6. to all carnal Affections, renouncing and detesting them all, and resolving to take no more pleasure in them than dead persons do in the comforts of life. 3, 4--  
O may I ever thus die to Sin.

Glory be to thee, O Jesu, who from our Death to Sin in our Baptism, dost raise us to a new Life, and dost breath into us the breath of Love; *Thy in this Laver of regeneration x we are born a-* x Tit. 3. 5. gain by Water, and the Spirit, by a new birth y Job. 3 5. unto righteousness: that as the natural Birth propagated sin, our spiritual Birth should propagate Grace, for which all Love, all Glory be to thee.

Glory be to thee, O most indulgent Love, who in our Baptism dost give us the holy spirit of Love, to be the principle of new Life; and of Love in us, to infuse into our Souls a supernatural, habitual Grace, and ability to obey and love thee, for which all Love, all Glory be to thee.

Glory be thee, O compassionate Love, who when we were conceived and born in Sin z, of sinful z Ps. 51. 5. Parents, when we sprang from a root wholly corrupt, and were all Children of wrath a, hast in a Eph. 2. 1. our Baptism made us Children of thy own Heavenly Father by Adoption and Grace b, When we b Rom. 8. were Heirs of Hell, hast made us Heirs of Heaven, 15. even joint Heirs with thy own self, of thy own Glory; for which with all the powers of my Soul I adore and love thee.

Condi-  
tions requi-  
red.

1. Repen-  
tance.

I know, O dearest Lord, that I am thine no longer than I Love thee; I can no longer feel the saving efficacy of my Baptism, than I am faithful to my Vow I there made; no longer than I am a c 2 Tim. Penitent, no longer am I a Christian; if I name 2. 19. the name of Christ, I am to depart from Iniquity c. O do thou give me the Grace of True Repen-  
tance for all my Sins, for original Impurity, and for all my actual Transgressions, that I may abhor and forsake them all, wound my Soul with a most affectionate sorrow, for all the Injuries, and Affronts, and dishonours I have offered to infinite Love.

Glory



2. Faith. Glory be to thee, O most liberal Jesu, for all those exceeding great and precious Promises <sup>d</sup> of Pardon, and Grace, and Glory which thou hast made to us Christians in the Sacrament of Baptism: O may I ever stedfastly believe, O may I ever passionately Love, may I ever firmly rely on thy superabundant Love in all these Promises, for which I will ever adore and love thee. <sup>d 2 Pet. 1. 4.</sup>

Glory be to thee, O sweetest Love, who in my infancy didst admit me to holy Baptism, who by thy preventing Grace, when I was a little Child, didst receive me into the evangelical Covenant, didst take me up into the arms of thy Mercy, and bless me. Glory be to thee, who didst early dedicate me to thy self, to prepossess me by thy Love, before the World should seize and defile me. <sup>e Mark 10. 16.</sup>

Ah Gracious Lord, how long, how often have I polluted my self by my Sins? But I repent, and deplore all those Pollutions, and I consecrate my self to thee again: O thou most reconcileable Love, pardon and accept me, and restore me to thy Love: O let the intenseness of my future Love, not only Love for the time to come, but retrieve all the Love I have lost.

*Sureties.* Glory be to thee, O tenderest Jesu, who when by reason of my Infancy I could not promise to repent and believe for my self, didst mercifully accept of the promise of my Sureties, who promised both for me, as thou didst accept for good to the Paralytick, <sup>f</sup> the charitable intentions <sup>f</sup> of those that brought him to thee, and of the Faith of the Woman of Canaan <sup>g</sup>; for the Cure of her Daughter: for which merciful acceptance, all Love, all Glory be to thee. <sup>Mat. 8. Mar. 2. 5.</sup>

O my God, my Lord, the promise which was made by my Sureties for me, I acknowledge that as soon as I came to a competent Age, I was bound my self to perform, and I own and renew my Obligation: I promise, O my Lord, with all the force of my Soul to Love thee, O do thou ever keep me true to my own promise, since thou art ever unalterably true to thine, for which I will ever adore and love thee.

Q Why

Of the  
Supper of  
the Lord.

**Q.** Why was the Sacrament of the Lords Supper ordained?

**A.** For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.

**Q.** What is the outward part or sign of the Lords Supper?

**A.** Bread and Wine, which the Lord hath commanded to be received.

**Q.** What is the inward part, or thing signified?

**A.** The body and blood of Christ, which are verily and indeed taken, and received by the faithful in the Lords Supper.

**Q.** What are the benefits whereof we are partakers thereby?

**A.** The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

**Q.** What is required of them who come to the Lords Supper?

**A.** To examine themselves whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

Glory

Parts  
ward.

*Institution.*

Glory be to thee, O crucified Love, who at thy last Supper didst ordain the Holy Eucharist, the Sacrament and Feast of Love.

It was for the continual remembrance of the Sacrifice of thy Death. O blessed Jesu, and of the benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite; all Love, all Glory be to thee.

Ah dearest Lord, how little sensible is he of thy Love in dying for us, who can ever forget thee.

Ah woe is me, that ever a Sinner should forget his Saviour, and yet alas, how prone are we to do it.

Glory be to thee, O Gracious Jesu, who to help our memories, and to impress thy Love deep on our Souls, hast instituted the blessed Sacrament, and commanded us, Do this in remembrance of me.

O Jesu, let the Propitiatory Sacrifice of thy Death which thou didst offer upon the Cross for the Sins of the whole World, and particularly for my Sins, be ever fresh in my remembrance.

O blessed Saviour, let thy mighty Salvation thy Love has wrought for us never slip out of my mind, but especially let my remembrance of thee in the Holy Sacrament be always most lively and affecting.

O Jesu, If I love thee truly, I shall be sure to frequent thy Altar, that I may often remember all the wonderful Loves of my Crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of thee is not enough; O do thou therefore fix in me such a remembrance of thee, as is suitable to the infinite Love I am to remember: Work in me all those holy and heavenly affections, which become the remembrance of a Crucified Saviour.

*Parts outward.*

Glory be to thee, O adorable Jesus, who under the outward and visible part, the Bread and Wine, things obvious and easily prepared, both which thou hast commanded to be received, dost communicate to our Souls, the Mystery of divine Love, the inward and visible Grace, thy own most blessed Body and Blood which are verily and indeed taken and received by the faithful in thy Supper, for which all Love, all Glory be to thee,

F

O

*Invisible.* O God Incarnate, how the Bread and the Wine, unchanged in their Substance, become Thy Body and thy Blood; After what extraordinary manner Thou, who art in Heaven, art present throughout the whole Sacramental Action, to every Devout Receiver; *How Thou canst give us Thy Flesh to eat, and Thy Blood to drink; How Thy Flesh is Meat indeed, and Thy Blood is Drink indeed; How he that eateth Thy Flesh, and drinketh Thy Blood, dwelleth in Thee, and Thou in Him; How he shall live by Thee, and be raised up by Thee to Life eternal* in: I can by no means comprehend; but I firmly believe all Thou hast said, and I firmly rely on Thy Omnipotent Love, to make good Thy word, for which all Love, all Glory be to Thee. m Joh. 6. 54, &c.

*Real Presence.* I believe, O Crucified Lord, that *the Bread which we break* in the Celebration of the Holy Mysteries, *is the Communication of Thy Body* n, and the *Cup of* n 1 Cor. Blessing which we bless, is the Communication of thy Blood, and that thou dost as effectually and really convey the Body and Blood to our Souls, by the Bread and Wine, as thou didst thy holy Spirit o, o Joh. 20. by thy breath to thy Disciples; for which all Love, all Glory be to thee. 10. 16. 22.

Lord what need I labour in vain, to search out the manner of thy mysterious presence in the Sacrament, when my Love assures me thou art there? All the faithful who approach thee with prepared hearts, they will know thou art there, they feel the Vertue of Divine Love going out of thee, to heal their infirmities, and to inflame their affections, for which all Love, all Glory be to thee.

O Holy Jesu, when at the Altar I see the Bread broken, and the Wine poured out, O teach me to discern thy Body there p. O let those Sacred and Significant actions create in me a most lively Remembrance of thy Sufferings, how thy most blessed Body was scourged, and wounded, and bruised, and tormented; how thy most precious Blood was shed for my sins, and set all my powers on work to love thee, and to celebrate thy love in thus dying for me. p 1 Cor. 11. 29.

*Both kinds.*

Glory be to thee, O Jesu, who didst institute the Holy Eucharist in both Kinds, and hast Com- q Mat. 26. 26, 27. manded both to be received, both the Bread and the Wine, both thy Body broken, and thy Blood Joh. 6. 53.

Prop  
tion.

Exan  
nation



Blood-shed: thy Love, O Lord, has given me both, and both are equally Significant and Productive of thy Love: I do as much Thirst after the one, as I Hunger after the other, I equally want both, and it would be grievous to my Love, to be deprived of either.

Ah Lord, who is there that truly Loves thee, when thou givest him two distinct Pledges of thy Love, can be content with one onely, what Lover can endure to have one half of thy Love with-held from him? And therefore all Love, all Glory be to thee for giving both.

*Benefits.* O my Lord, and my God, do thou so dispose my heart, to be thy Guest, at thy Holy Table, that I may feel all the sweet influences of Love Crucified, the strengthening and refreshing of my Soul, as our Bodies are by the Bread and Wine, for which I will ever Adore and Love thee.

O merciful Jesu, let that immortal food, which in the Holy Eucharist thou vouchsafest me, instill into my weak and languishing Soul, new supplies of Grace, new Life, new Love, new Vigour, and new Resolution, that I may never more faint, or droop, or tire in my duty.

O Crucified Love, raise in me fresh ardours of Love and Consolation, that it may be henceforth the greatest torment I can endure, ever to offend thee, that it may be my greatest delight to please thee.

O amiable Jesu, when I devoutly receive the outward Elements, as sure as I receive them, I receive thee, I receive the Pledges of thy Love, to quicken mine; O Indulge me, though but for a moment, one Beatifick foretast of the deliciousness of thy Love that in the strength of that deliciousness I may perseveringly love thee.

*Preparation.* Glory be to thee, my Lord, and my God, who hast now given me an invitation to thy Heavenly Feast. All Love, all Glory, be to thee.

Lord, give me grace that I may approach thy awful Mytery, with Penitential preparation, and with a heart fully disposed to love thee.

*Examination.* O my God, my Judge, give me Grace, I most humbly beseech thee, to Examine my whole life past, by the Rule of thy Commandments before I presume to Eat of that Bread, and Drink

r Mat. 11.

28.

Luke 14.

17.

1 Cor.

11. 28.

of

of that Cup, give me Grace sadly to reflect on and deplore all my provocations, lest coming to the Holy Eucharist impenitent and unprepared, I receive *Unworthily, and Eat and Drink my own Damnation.*

O thou Great Searcher of Hearts, thou knowest all that Load of Impiety and Guilt under which I lie, O help me so impartially to Judge, and Condemn my self, so humbly to Repent, and beg Pardon that I may not be condemned at thy Tribunal, when I shall appear there at the last day, that I may be set at thy Right Hand amongst thy Lovers.

Lord give me grace to search every secret of my Heart, to leave no sin, if possible, unrepented of; fill my Eyes full of Tears of Love, that with those Tears I may lament all the indignities I have offered thy Love.

But alas, alas, after the most strict examination we can make, who can number his impieties? *who can tell how oft he offendeth* g? Lord therefore g Ps. 19. cleanse me from my secret faults, which in general 12. I renounce and bewail.

Repentance.

O my God, thou who alone changeest the Heart, O be thou pleased to change mine, change my aversion to thee, into an entire love of thee. O give me a filial Repentance, that with a Broken and Contrite Heart I may Grieve, and Mourn, and Repent for all my former sins, and may for ever forsake them, and return to my Obedience.

Amendment.

Let thy Love, O my God, so perfectly exhaust my Soul, that I may for the future, stedfastly purpose to lead a new life, that I may renew my Baptismal Vow, that I may hereafter live, as a sworn Votary to thy Love.

Faith.

O Heavenly Father, settle in my Soul, a Lively Faith in thy Mercy through Christ, a steddy belief of all thy Love to sinners and an affectionate Reliance on the Merits and Mediation of thy Crucified Son, of my being Accepted in the Beloved h, for whom I ever Adore and Love thee.

h Eph. 1.6.

Thanksgiving.

O my Crucified God, thou Sovereign Inflammatory of Love, let the Remembrance of thy Death, set all the powers of my Soul on work that

that I may desire, and pant after thee x, that I x Ps. 42.  
may Admire, and Adore thee, that I may take 1, 2.  
heavenly delight in thy gracious Presence, that 53. 1.  
with Praise and Thanksgiving, with Jubilation and  
Triumph, I may receive thee into my heart, there  
I will have love, only love, always love, to entertain  
thee.

*Charity.* Lord, when I present my self and my Love, as  
all the gift I have to offer at thy Altar, next to my  
love to Thee, and for the sake of thy infinite love  
to me, which I there remember, give me grace to  
love my Neighbour, and to be in **Charity** with  
all men, and to walk in love, y as thou hast loved y Eph. 5.  
us, and hast given thy self for us, an offering, and 2.  
a Sacrifice to God, for a sweet smelling savour;  
for which all Love, all Glory be to thee.

*In Forgiving.* O most reconcilable Jesu, in this Memorial of  
thy Sufferings, I see how thou didst forgive me,  
and didst love me when I was thy Enemy, O for  
thy dearest love to me, give me love to forgive all  
my Enemies, x and to be at peace with the world, z Mat. 6.  
as I desire to be loved and forgiven, and to be at 14, 15.  
peace with Thee.

All that have any way injured me, O my God,  
I freely forgive, for thy sake, O do thou also for-  
give them: Incline them to Brotherly Charity,  
and let them at last feel the comfort of that Recon-  
ciliation thou didst make upon the Cross, for which  
I will ever adore and love thee.

*Restoring.* O my God, if I have wronged or injured my  
Neighbour, O give me Grace to beg his pardon,  
and, as I have opportunity, to make him satisfaction  
and restitution, according to my power.

*Giving.* O Crucified Love, whenever I see Thee in any  
of thy poor Members, Hungry, or Naked, or in a Mat. 25.  
Distress, a O let the remembrance of thy love, in 35.  
dying for me, engage me to contribute all I can  
to thy relief; O may I ever be liberal in my Alms  
to thee, who wert so liberal of thy inestimable  
Blood for me.

It is very advisable, that persons before they  
Communicate, should read over the whole Commu-  
nion Office, or at least the Exhortations there,  
which they will find to contain very proper, and  
plain, and excellent Instructions.

It were much to be wisht, that people would make more use of their Common-Prayer-Books than they do, and apply the Prayers they meet with there to their own particular conditions, for the Book is always at hand, and the Prayers are most safe and familiar, and devout, and the more they affect us in our Closets, the more they will affect us in the Congregation, and well-meaning souls will reap great spiritual advantage from this practise.

For Example; An humble poor Christian, who it may be, has no other Book but his Common-Prayer-Book, and who intends to come to the Holy Communion, may learn to turn the Communion-Office to his own private use, after this manner.

*Prayer for the Holy Spirit.* Almighty God, unto whom all hearts be open, all desires known, from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnifie thy Holy Name, through Christ our Lord. *Amen.*

*Thanksgiving for our Redemption.* I give most humble and hearty thanks to thee, O God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death that he might make us the Children of God, and exalt us to everlasting Life.

Glory be to thee, O Jesus, our Master and only Saviour, who to the end that we should always remember thy exceeding great love in thus dying for us, and the innumerable benefits which by thy precious Blood-shedding thou hast obtained to us, hast Instituted and Ordained Holy Mysteries as Pledges of thy love, and for a continual remembrance of thy death, to our great endless Comfort.

To Thee therefore, O blessed Saviour, with the Father, and the Holy Ghost, I will give (as I am most bounden) continual thanks: I submit myself wholly to thy Holy Will and Pleasure, and will study to serve thee in true Holiness, and Righteousness, all the days of my Life.

Almighty



**Confession** Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, I acknowledge and bewail my manifold sins, &c.

**Praise.** I lift up my heart unto thee, O Lord, I give thanks unto thee, O Lord our God, it is meet and right so to do: it is very meet, right, and my bounden duty, that I should at all times, and in all places give thanks unto thee, O Lord, Holy Father Almighty, everlasting God.

But chiefly am I bound to praise thee for giving thy onely Son Jesus to die for my sins, and to rise again for my justification.

Therefore with Angels, Archangels, and with all the Company of Heaven, I laud and magnify, &c.

**Prayers for our Communion** I do not presume to come to thy Table, O merciful Lord, trusting in my own righteousness, &c.

**Worthily.** Glory be to God on high, and on earth Peace, good will towards men: I praise thee, &c.

**Praise.** To these, as you see occasion, you may add many very good Prayers, short and plain, and pertinent to your purpose, which you may collect out of the Common-Prayer, and which will much further your devotion, such as these.

**For Fear and Love.** O Lord, who never failest to help and govern them whom thou dost bring up in thy stedfast Fear and Love; keep me, I beseech thee, under the protection of thy good Providence, and make me to have a perpetual Fear and Love of thy Holy Name, through Jesus Christ our Lord. *Amen.*

**For Love.** O God, who hast prepared for them that love thee, such good things as pass Mans understanding, pour into my heart such Love toward thee, that I loving thee above all things, may obtain thy promises, which exceed all that I can desire, through Jesus Christ our Lord. *Amen.*

Lord of all power and might, who art the Author and Giver of all good things, graff in my Heart the Love of thy Name, increase in me true Religion, nourish me with all goodness, and of thy great mercy keep me in the same, through Jesus Christ our Lord. *Amen.*

**For Charity.** O Lord, who hast taught me that all my doings without Charity are nothing worth, send thy Holy Ghost, and pour into my heart that most excellent Gift of Charity, the very bond of Peace, and of all Vertues, without which whosoever liveth

is

For Imi-  
nation of  
Christ.

is counted dead before thee. Grant this for thy  
only Son Jesus Christ sake. Amen.

Almighty God, who hast given thy only Son  
to be unto us both a Sacrifice for Sin, and also an  
example of Gods life; give me grace that I may  
always most thankfully receive that his inestimable  
Benefit, and also daily endeavour my self to fol-  
low the blessed Steps of his most holy life, through  
the same Jesus Christ our Lord. Amen.

They that are ignorant, or that cannot read,  
should go to their Parish Priest, or to some other  
discreet and learned Minister of Gods Word, and  
desire him to teach them their Duty in private,  
and they that thus sincerely seek the Law at the  
Priests mouth, shall find that the Priests Lips do  
preserve Knowledge; and shall not go away with-  
out a Blessing.

To God the Father who first loved us, and made  
us accepted in the Beloved, to God the Son, who  
loved us, and washed us from our Sins in his own  
Blood; to God the Holy Ghost, who sheds the  
Love of God abroad in our hearts, be all Love  
and all Glory, for time, and for eternity. Amen.

FINIS.

